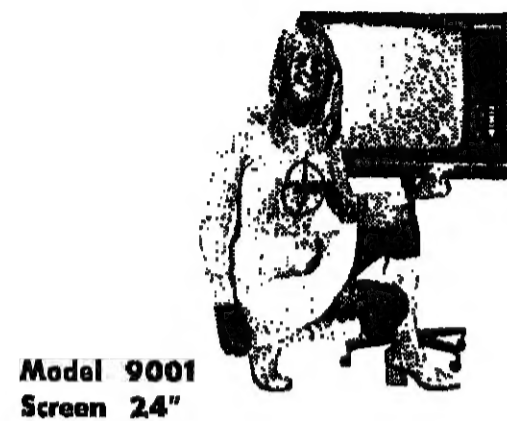


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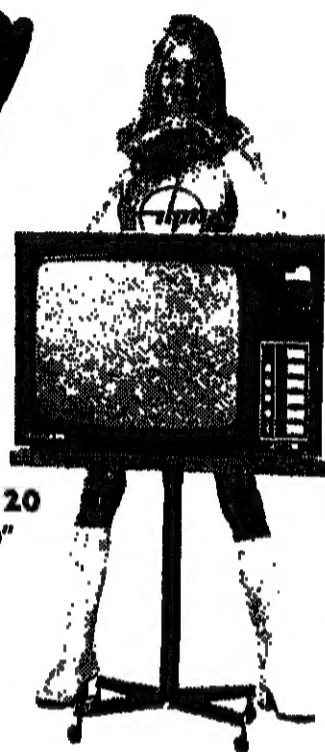


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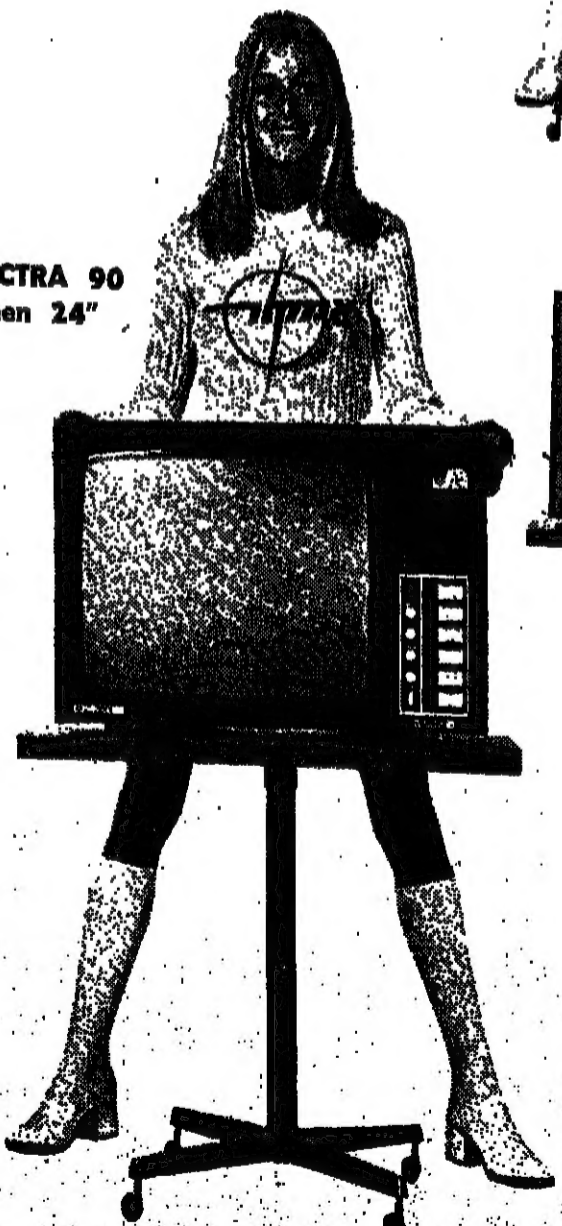
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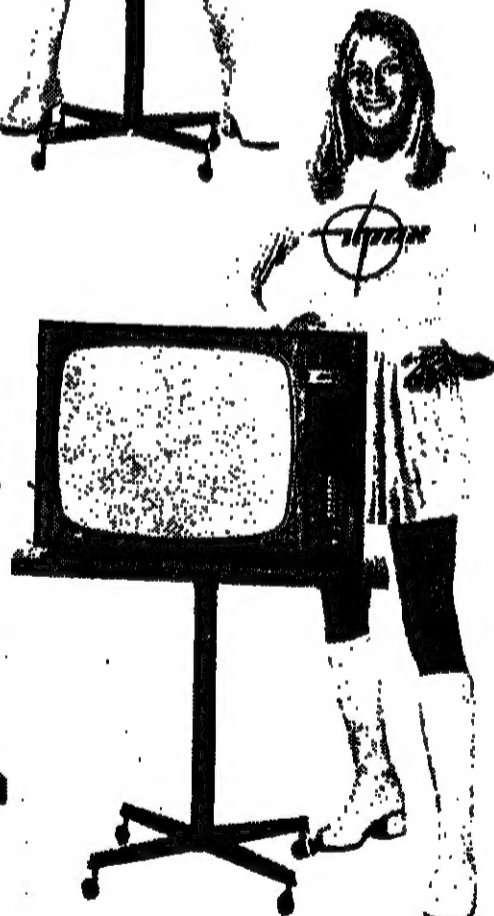
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A West Bank Arab, employed on a construction project in Israel, pauses for prayer. For a discussion of five years of Israeli rule in the West Bank with Tnt-Aiuf Shlomo Gazit, the officer in the Ministry of Defence who coordinates the Government authorities in the Administered Territories, see Page Three. (Mike Goldberg)

القدس 15/10/56

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1980
1979
1978
1977
1976
1975
1974
1973
1972



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INSIDE

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WHAT A DIFFERENCE FIVE YEARS CAN MAKE. Photographs of Jerusalem before the Six Day War, and today. A study in contrast by David Rubinger. Pages 8-9.



BRINGING TOURISM SOUTH TO SHARM. A report on the development of Sinai tourist facilities, by George Leonof. Pages 10-11.



MOGOVERN AND THE JEWISH VOTE. Washington correspondent Sam Lipski follows the current front-runner to California, and describes his courtship of older Jewish members of the electorate. Page 18.

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Five years after the Six Day War, security and stability have been achieved on the West Bank and in the Gaza Strip. Thousands of Arabs cross the "green line" daily to work in Israel; Israelis and tourists travel freely and safely through the areas. The Arabs disregarded orders from Jordan and the terrorists and voted in municipal elections. How these conditions were brought about is discussed by Tat-Aluf SHILOMO GAZIT, the Defence Ministry's Coordinator for the Administered Territories, in an interview with ARI RATH, ANAN SAFADI, and PHILIP GILLON.



'The Arabs must know the Jews — and the Jews must know the Arabs'

THERE is no doubt, we all agree, despite the Lod massacre, that the position today in regard to Jewish-Arab relations in the areas has never been so good. "I must add," says Tat-Aluf Shlomo Gazit, the Coordinator of Government Authorities in the Administered Territories at the Ministry of Defence, "that it has never been as good in two respects — both our relations with each other and our reactions to outside influences. We do not deal with the Arabs in the areas inside a vacuum. We and they are subject to all kinds of pressures and influences."

"At present, we are being left to work out a relationship with the Arabs with a minimum of outside interference. The Security Council, Wadheim, the great powers, the summit conference — none of these are jogging our elbows. Occasionally we have a bit of trouble, as, for example, at the World Health Organization, but by and large we and the Arabs are being left alone to deal with each other. This is something we always wanted."

"The same thing applies to the Arabs as far as the other Arab countries are concerned: nobody is pushing them. There is no leader like Nasser with a dream of a united Arab world; the Arab states are weak and divided, Egypt no longer has the same dominant position. So there are no important political or psychological forces putting pressure on the Arabs to have nothing to do with the Jews."

Jordan influence

"The influence of Jordan, which was once so strong on the West Bank, although not in the Gaza Strip, has declined considerably. The relationship between the Palestinian Arabs and the Hashemite House has changed completely, particularly since September, 1970. The links of the Arabs in the areas with Jordan were very much weakened; the Hussein Plan is a de-

parate effort by the King to salvage something of his lost power. "But it is not only the King. Even more important has been the decline in the prestige of the terrorists. They received a major blow in Jordan, but even before this the Arabs of the areas were becoming disillusioned. It was a case of 'The God That Failed.' At one time, all kinds of hopes were placed in the terrorists by the population, hopes that proved to be greatly exaggerated."

Why were the hopes so high, so beyond all reason?

"You people of the media are somewhat to blame. The Arabs, like everybody else, are impressed by those who make the news. You see Nixon, Brezhnev and Indira Gandhi on television or on the front pages of great newspapers, and you know that they are shapers of the world's destiny. Then you see Arafat and Habbash up among them, on the cover of 'Time' magazine and so on, so naturally you think that they too are playing in the top league. Then suddenly it all turns out to be nothing but puffs of wind. The disappointment was so great that it worked in our favour."

Municipal vote

"The municipal elections were a case in point. Whether we planned it or not, they became a decisive issue. Would the population take direction from Amman or Beirut, or from Tel Aviv? In the result, they gave a clear, decisive answer — and thereby delivered a deadly blow to Hussein and the terrorists."

"Simultaneously with the collapse of the terrorists came the cease-fire on the Suez Canal. This did not affect the areas directly. But it did end a period when everybody, Jews and Arabs alike, rushed to listen to the news, and to read it. Every action was like scratching a sore and keeping it open, whether it brought an Arab

success or an Israeli success. This period came to an end, and people were free to live normal lives. And this is precisely what they are doing."

Tat-Aluf Gazit has analysed what happened to bring about the present happy state of affairs, but has not explained how these successes were achieved. Was it all done with mirrors? What was the trick?

Two problems

"We had two problems, the preventive one of overcoming resistance, the positive one of enriching the lives of the Arabs through economic and social development. One of the greatest surprises I got when I first went into the areas in June, 1967, was the discovery of how little Hussein had done for the West Bank. The years between 1948 and 1967 had seen great progress made in scores of countries in the world; the West Bank had hardly changed. This was part of Hussein's deliberate policy to develop the East Bank instead. The Gaza Strip, of course, was completely stagnant. So there was plenty of work for us."

"But first we had to get on top of the security situation. This involved two problems, civil resistance and terrorist actions."

"Civil resistance. By the third anniversary of the Six Day War, most people in the world had already forgotten how frequently this weapon was used against us. There was a time when every anniversary — the Balfour Declaration, the U.N. decision, the Proclamation of Independence, the Six Day War — and heard in mind that the Jewish calendar meant this event had two anniversaries — brought out all the people of Nabulus and Ramallah and El-Bireh and so on in demonstrations. Schools and shops were closed. The world press picked it all up."

So why did it fail?

"The Arabs pinned high hopes

on civil resistance; they had seen what it could achieve in the U.S. and France. But we were there because of a military conquest, we did not pretend to be a democratic government which needed to please voters. They weren't voting for us as the French were voting for de Gaulle or the Americans for Nixon. Before 1967, they had used the weapon with some slight success against Hussein, when his regime was dependent, to a certain degree, on the people's good will."

"So we were able to meet the civil resistance with a shrug of the shoulders — you don't want to open your shops or schools? That's all right by us. In fact, we even showed them that anything they could do we could do better — if they closed the shops for a day, we could close them for a week without our suffering. We refused to do what they wanted us to do — to send in soldiers and police with weapons and batons to beat up children and be photographed doing so. All we did was announce that there would be a curfew imposed immediately, and anybody outside would be shot. We sent in forces to show we meant business. No shooting was ever necessary."

"At the beginning they got good publicity results. But there is a law of diminishing returns applying to publicity. One strike, two strikes, three strikes in El-Bireh, all of them bloodless; even our own press got bored. So did the people — and they were the only sufferers from the closed shops and schools."

'Made them martyrs'

"The next thing we did was to exile their leaders. In all, only about 70 people were exiled. After all, this was not such a great punishment — we sent them to Amman, to their own people, to honour and comfort. This was not the same as im-

(Continued on Page 4)

Gazit on Arabs and Jews

(Continued from page 3)

prisoning them, which would have made martyrs of them.

"The positive developments of which we'll talk just now made passive resistance more and more expensive. When you are poor, out of work and hungry, why shouldn't you demonstrate? If you're a shopkeeper without customers, why not put the shutters up for a day? But where there is full employment and plenty of money, who wants to strike at his own expense, for very doubtful gains?"

So the Israelis overcame civil resistance: how did they defeat the terrorists?

"There was a combination of many factors. First of all, we managed to prevent any munitions getting from the East Bank into the West Bank, despite the fact that we maintained our open bridges policy all the time. Hardly one grenade got through. A great deal of credit must go to our intelligence people, who shun the limelight, but who are of key importance in making possible peaceful co-existence on the West Bank. Apart from keeping arms out of the West Bank, they also did a great job finding out who were guilty of terrorist activi-

no action, and everybody was happy — the Arabs, we ourselves, even the journalists."

What about the doctrine of community responsibility?

He flushes angrily. "We never adopted or applied such a doctrine. We only took normal military measures. If a man could throw a grenade in a crowded market and slip away down an alley, obviously we had to close that alley, to prevent this easy escape happening again. Of course many innocent people suffered indirectly through such measures, but we had to have access roads to get at the terrorist hideouts. Here again, somebody had to suffer. But there was never any question of making the whole community responsible, or punishing just for the sake of punishment — never."

He has talked about the need to spare the innocent, yet he has used Emergency Regulations, and imprisonment without trial?

"Only very rarely and when we had no alternative. We know that to keep a man in jail without trial has a smell to it; we only use this power very sparingly, and each case has to be personally approved by the Minister of Defence. And we only use it for a relatively short term of imprisonment. We would rather get a man convicted by a court on a minor count, although we know he is guilty of a major one but don't have enough evidence."

What about the blowing up of houses? This was done immediately, by administrative action, without a decision by a court that the offender was guilty, and that his family was privy to what he was doing?

"If you use such a deterrent, it has to be immediate, within a day, while the terrorist action is still fresh in the memory. You have people killed in a market place; the next day you blow up the terrorist's home. The population understands that if you wait six months to a year, till the end of a trial and till a court pronounces guilt, and then go to the father's house and blow it up, after everyone has forgotten the crime, everyone will say — justly, in my opinion — that you are being very cruel."

Greating prosperity

Tat-Aluf Gazit turns his attention to the positive aspect of change in the lives of the people of the areas.

"More important than preventive measures was creating a climate unfavourable to terrorism. Look at Ulster. The trouble there is 300 years old, yet for 20 years there was quiet. We created economic prosperity and a liberal atmosphere which were inimical to terrorism. Today, I am happy to say, the Gaza Strip is as quiet as the West Bank. The people don't want terrorism."

Where do we go from here? A Palestinian entity, perhaps federated to Jordan and Israel?

"It's not for me to work out political solutions. However, if the Government were to decide that there is a Palestine entity, the question will arise whether the Arabs can deliver the goods. Have they the powers of organization? Take the matter of a West Bank University; talk began on this subject in March 1968, but there has been no results so far."

"We are more concerned with establishing conditions in which a genuine dialogue between Jews and Arabs is possible. We have had years of suspicion, prejudice, false images — on both sides. We have both been like a case study out of Freud. I personally think that we must solve the material problems and must get the two poles together, before we can solve the political issue. Things are changing; there are economic and

social contacts, the false images are being broken down. Through agriculture, industry, work, marketing, health, electricity, water, we can provide material on which leaders can work for peace, writ-

ten or unwritten. The Arabs who come across the Allenby Bridge, and who swim in Netanya, become agents for peace. The Arabs must know the Jews — and the Jews must know the Arabs."

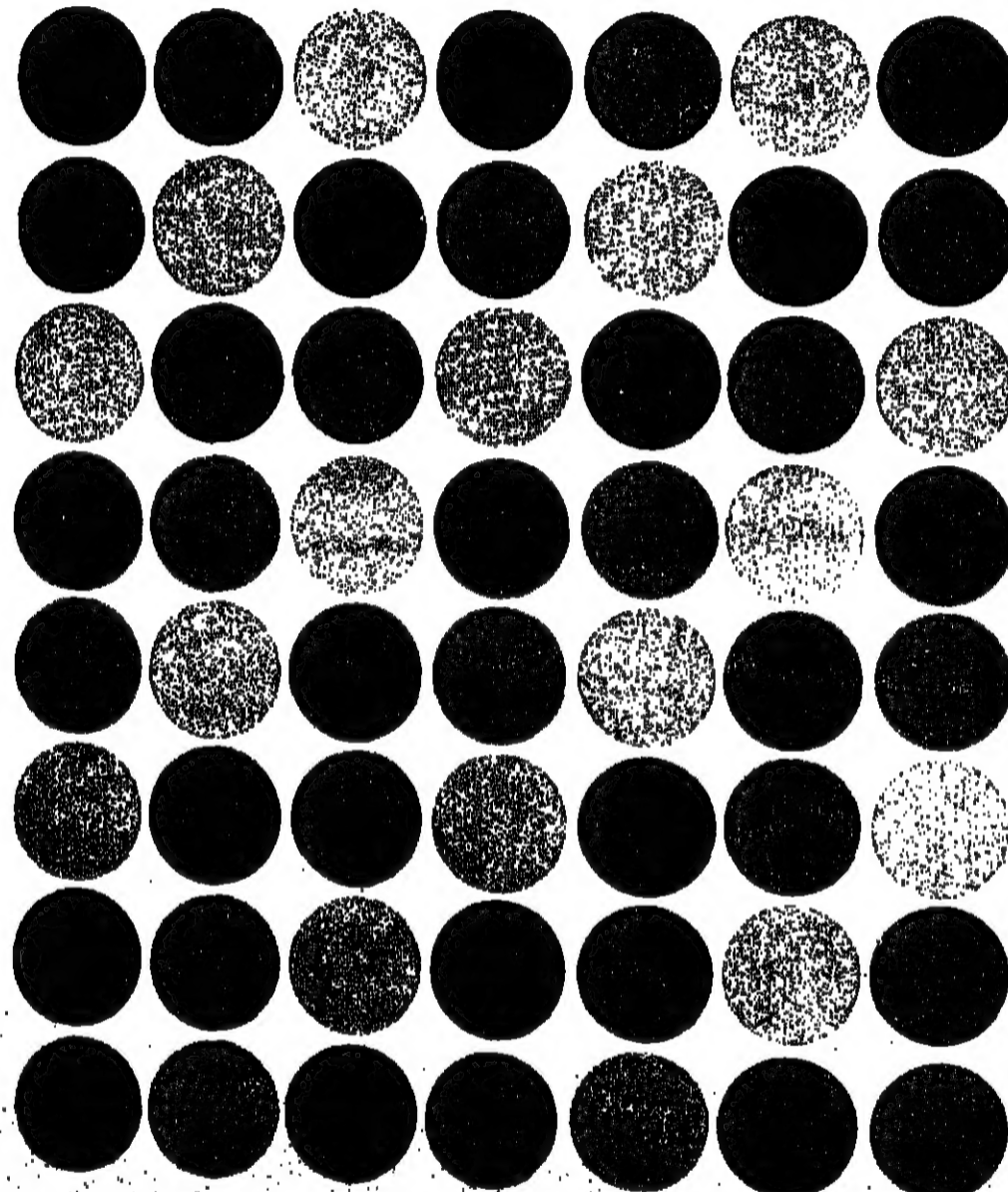
It has been said that the cancer in the Middle East is the refugee problem. What specific plans does he have for the refugees?

"Again, as far as the political and legal issues are concerned, these are matters for the statesmen to decide at a final peace

conference. With regard to material problems, these are rapidly nearing solutions. Work, a high standard of living, consumption goods like TV, a washing machine, and a refrigerator — he has these or will soon have them. Even better housing on the spot, if he wants it, he can get within the next few years.

"One day our leaders will get to that peace conference. We must create conditions that will make a peace possible."

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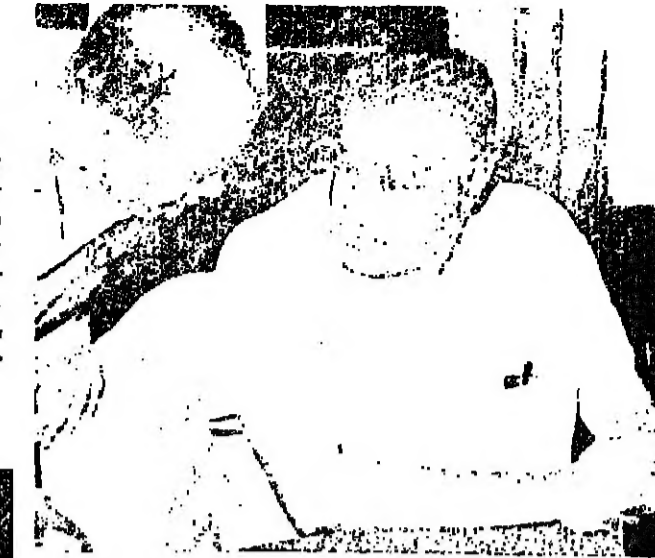
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Rabat, at upper left with Ben-Nasser and Gaddafi, has felt the frustrations of the 18 years that Nasser's super-right spent in office; Syria's Assad, lower right, took over a conflict that predated the Six Day War; and the authority of Hoeschi (below), seems more assured than at any time during his reign.



There have been numerous changes in the Arab world in the five years since the Six Day War. Some are directly attributable to the war, others were triggered by the war, and some were the product of natural change and had nothing to do with the defeat of June, 1967, writes DANIEL DISHON, a senior research associate at the Shiloah Centre for Middle East Studies and Editor of the "Middle East Review," in this assessment of its impact on the Arabs.



The Arab states: an absence of alignment

WRITING about the political impact of the Six Day War would seem tantamount to writing a history of the Arab countries over the last five years. But this would be a gross over-simplification even for the Arab countries most closely concerned, let alone those further afield. Trends which originated long before the war have continued to work gradual changes; others were triggered, rather than caused, by the war; others again must be attributed to the war itself.

This stands out most clearly if, in the first place, we look at the internal developments in the Arab countries bordering on Israel. Neither war nor defeat nor the vicissitudes of the post-war situation have changed the nature of their regimes. This in itself is worthy of note. It is difficult to imagine any state outside the Arab world passing through such eve-of-war euphoria, followed immediately by the shock of defeat, without undergoing a revolutionary change (using the term not in any ideological sense but in its primary meaning of radical upheaval and a new departure).

In Europe, not one regime survived defeat after either World War. But King Hussein, President Nasser and Syria's Salah al-Jedid and Nur e-Din Atassi managed to turn their second-rank leaders — particularly their generals — into scapegoats and save their own political lives.

True, for three out of the last five years, Hussein has had to confront the *fedayeen* organizations within Jordan — a direct consequence of the post-war situation. But today Jordan is, as it were, more Jordanian than ever and the king's authority seems more assured than at most times since his accession. True, Jedid and Atassi are no longer in power in Syria, but their quarrel with Hafez al-Assad who eventually ousted them in November 1970, pre-dates the war. It can be clearly traced back to 1966. In so far as it was not a naked struggle for personal power, it stemmed from internal developments within the Syrian Ba'ath party to which all three belong. The mere fact that in 1967 Assad himself was Minister of Defence, prevented him

from using the defeat of the Syrian army as a ploy in his slow and devious campaign of attrition against his rivals. It was in Iraq that the need to put an end to the rule of those responsible for the 1967 defeat was expressly and repeatedly cited by General Ahmed Hassan Bakr and his men when they overthrew President Abdul Rahman Aref's regime in July, 1968. Yet these declarations were purely for show. There can be no doubt that the 1968 coup took place because one group of Iraqi soldiers, politicians and soldier-politicians had come to the end of their tether. Another such group took their place, keeping themselves in power since then largely by means of public executions and political murders.

Today's Egypt, five years after the war, almost two years after Nasser's death (in office), is characterized by a deep and general malaise, a feeling of disillusionment and impotence which extends, retrospectively, to the entire 18 years of Nasser's rule, and take in Sadat's presidency as well. In creating this malaise, the war had its part. So had a long series of reasons of other kinds: the patent inability of both Nasser and Sadat to solve Egypt's problems of over-population and under-employment, of health and the standard of living; the continued failure of Egypt's school system in which poor education produces poor teachers who pass on poor education to part of the population; the crisis of cultural identification, unresolved after a century of debate and soul-searching, and vaguely peppered over by Sadat's current slogan, "A country of science and faith."

None of these factors is new. The fact that they remained dormant during Nasser's rule bears witness to his extraordinary hold both over the Egyptian Establishment and over his mass audiences. But again, the *glas* of the Nasser regime had clearly been running down before the 1967 war. In 1966, it was obvious that the regime was casting about for means to instill new life into its ideology, its institutions and its policies. A reorganization of the

Arab Socialist Union was in the offing early in 1967. New social policies seemed on the point of being evolved. In the aftermath of war, these plans went under. Eventually it was Sadat who, mainly by his incessant talk of "the battle" and "the year of decision," channelled the frustration and resentment, apparently bringing all of it to bear on the question of Israel. The need for a "decision" on Israel was, for instance, the main theme of the student unrest in Cairo in January this year, giving the impression that the Israeli issue had indeed become the dominant factor of Egypt's domestic scene. This should not blind us to the fact that the demand for this specific "decision" had become a symbol of general dissatisfaction with the regime's indecisiveness.

How, then, have the Arab regimes been able to survive defeat? Why is the real impact of war and defeat on the Arab domestic scene relatively limited — much more so than one would assume if one judged by the share of the Israel issue in the output of Arab news media? Partly because, if measured against the basic problems of Egypt, Syria and Iraq, and today perhaps of Jordan as well, Israel and the occupied territories are, relatively speaking, marginal issues. Partly because the regimes in question are not only not responsible to their population but do not have to render an account for their failures. Partly because present-day Arab society does not seem to offer a real alternative to the existing type of regime (beyond what a not her change of personalities). And partly because Arab readiness to take words for deeds makes it possible to operate with phrases like: "We refuse to accept defeat"; "We reject defeat."

Second Phase

In the second phase, beginning with the war of attrition, the real, long-term impact of the war became apparent. Defeat exercised its divisive force. The anti-Israeli coalition disintegrated almost completely. Egypt's attempt to form an Eastern Command (including Jordan, Syria, Iraq) which would exert military pressure on Israel so as to divert some of her forces from the Canal, failed completely. Egypt fought the war of attrition alone. When she gave up and agreed to the present cease-fire, the disintegratory trend extended. Iraq withdrew her forces from Jordan in 1970 and has since been much more concerned with the Persian Gulf affairs than with the Israel issue.

At about the same time, Algeria withdrew its forces from the Suez Canal. Since then, it has concentrated largely on Maghreb affairs. Sudan has, for the time being opted out of inter-Arab activities and is dealing with domestic matters, mainly with the affairs of her southern area. The Federation of Arab Republics (Egypt, Syria, Libya) has failed to align the policies of its members. Finally, the Cairo-Amman axis, mainly of Arab coordination and cooperation from just before the war until Nasser's death, broke up, thus restoring relations between the two states to the hostility which was "normal" for most of the period 1948-67. The present situation is, for once characterized by the absence of any recognizable camp or alignment within the Arab world, whether along ideological lines or in the shape of anti-Israel alliances.

(Continued on page 6)

ARABS SEE LONG HAUL AHEAD

(Continued from page 5)

Yet even then the first outward signs of the rapprochement with the Eastern Bloc states was the 1955 deal which initiated the flow of arms to be used against Israel.

After the war of 1967, Arab motivation in seeking to involve Russia in the Middle East must be related almost totally to the post-war situation and its various stages. But in the process, at least one Arab state — Egypt — has produced a situation in which Soviet involvement, or rather the Soviet presence, has gone far beyond merely finding an ally against Israel. The Soviet presence in Egypt — for which, again, the war of attrition rather than the Six Day War is the dividing line — has become a central national issue, with all this implies for Egypt's domestic situation.

Politically conscious Egyptians are aware that in 1952, when Nasser made his revolution, he defined Egypt's first national aim as "getting rid of the foreign military presence on Egyptian soil" — which at that time meant the British presence along the Suez Canal. They are equally aware that Nasser ended his rule with the establishment of a new foreign military presence on Egyptian soil — the Soviet one. Egyptians also remember that the "foreign treaty" used to be synonymous with subservience to outside powers; yet now Egypt has a treaty relationship with Russia.

Egyptians are known to refer to the Soviet presence as "the coming of the Tartar" — a term formerly reserved for the Tartar invasions of the Middle Ages. It is a phrase which eloquently bespeaks an apparently widespread mood. Both the Egyptian students during their demonstrations earlier this year and the right-of-centre opposition,

whose present activities Sadat has revealed in his latest speeches, have questioned the nature of Soviet-Egyptian relations. So has a symposium run by "Al-Ahram."

In his May Day speech, Sadat asked: "What is this nervousness about Egypt's independence?... Those who are getting nervous, why are they nervous about Soviet Russia? We are not in anyone's sphere of influence," he declared. "Why then, is it necessary to weep over Egypt's independence?" Such rhetorical questions speak volumes.

The Soviet issue has thus been added to the general Egyptian malaise mentioned above. A line of political activity conducted — over the last five years at least — to bolster Egypt's strength vis-a-vis Israel has boomeranged and further complicated Egypt's domestic political scene.

Policy towards Israel

HERE remains the question of the impact of the war on Arab political thinking on Israel. The one effect that can be clearly pinpointed is the growing conviction on the part of government and, possibly, army leaders that the foreseeable future offers no chance of a clear-cut military decision which would enable them to realize their aims against an Israel rendered powerless to resist. It must be stressed that the experience of the war of attrition seems to have had a greater share in fostering this conviction than the Six Day War. (The war of attrition thus appears for the third time as the most significant watershed of the last five years: in inter-Arab affairs, in Soviet-Egyptian relations, and with regard to Israel.)

The Six Day War did, indeed, give rise to a short but intense wave of painful, sometimes agonising, Arab self-criticism. But this was quickly overlaid, and

eventually buried under such explanations as that the Six Days had not been a "real war"; that Israel's victory was "treacherous" or "cheap"; that the Arab armies had collapsed because of "weakening resolution" and "confusion" in the highest military echelons (the expressions are Heykal's) so that the Arab soldier had not "really" met his Israeli counterpart in battle, and therefore need not feel inferior.

In the war of attrition, on the other hand, the Egyptian leadership set the time and chose the methods. It believed itself capable of dictating the tactics, the choice of weapons and the scope of operations. But even in the unconventional situation of being confined — as far as the bulk of its forces was concerned — to static warfare, the I.D.F. wrested the operational and tactical initiative from the Egyptians. How this was done is too well remembered to need recapitulation.

The lessons of the war of attrition are apparent in what is now being said and written in Egypt about a future war. The following approaches — not all reconcilable — are propounded:

1). In a new war, Israeli population centres must be hit. This belated testimony to the effectiveness of Israel bombing in

depth (which after all only demonstrated the ability to strike at population centres while actually limiting itself to military targets) is clearly indicated by the type of weapons the Egyptians are requesting from the Soviet Union. Indirectly, it also reveals what Egypt believes her chances to be in Sinai.

2. A new war must be fought with Russia's active backing (which is not forthcoming at the moment).

3. A new war must be localized in a comparatively small area. (This disregards the fact that the war of attrition has shown that the I.D.F. will not let the other side determine the scope of operations).

4. War against Israel must be conceived as a "long haul" — a matter for generations. (The Crusader parallel comes in here).

5. As always when the fortunes of the regular armies are low, new hope is attached to a revival of *jeudayeen* warfare. But the most telling way of expressing Egypt's own assessment of its military prospects was the way 1971, the "year of decision," was allowed to run its course. However, it was Hussein rather than Sadat who — more than once — put the conclusion into so many words. (For in-

stance, in an interview in Aug. 1971, when he replied to a question about the advisability of "heating up" the cease-fire by saying that if such a thing would be "additional trophies and the loss of territory.")

The obvious corollary of this thinking would be that since it cannot promote Arab aims, it should try negotiations. This appears, is not just an idea of some stubborn Israelis. quote Sadat once more, he says on May 14, 1972: "The delinquents have started saying: We cannot go to war against Israel, why not go to her and negotiate with her." One should give equal attention to the two elements of this statement: the are Arab voices advocating negotiations, but in a public utterance they continue to be branded "defeatist."

To sum up: at least the Arab governments actively concerned with the Israel issue — Egypt and Jordan — have to believe that war offers a solution (though it may still be about as a counsel of despair). However, five years after a war, neither seems to have occurred to thinking that the alternative is a negotiated peace.

Parliamentary Report By Lisa Bak Dor

The public bites back



Justice Minister Shapira: ministers rarely resign in Israel. (Rubinger)

THE vote on Monday, taken to wind up the debate on Mrs. Golda Meir's statement on the Lod massacre last week, was unanimous. Probably even the lone Likud member would have preferred to record his vote as being opposed to the indiscriminate slaughter of unarmed people, if that had not left him in the embarrassing position of supporting the government. Then why a debate?

And indeed the debate could not add a great deal. On such occasions there is a form of emotional escalation. Mr. Zevulun Hammar, religious-kibbutz firebrand, started saying most of the obvious things. Then he indulged in fantasies of James Bond 007 heroics by which an international Jewish underground would be sent to seek out and destroy the terrorists and their associates in every part of the world, conjuring up visions of a world-wide running battle.

It is not just that this is not a practical nor a desirable idea, this sending of Israelis all over, or recruiting Jews or other friends to carry out their mission wherever the local New Left has contacts with the Arab terrorists.

There has been a running fight with the Baader-Meinhof terrorists in Germany during the past few days, conducted by heavily armed and protected police, and this group is known to have connections with the Lebanese terrorists. Shall we have to fight them, too? And the "Red Army" groups in Japan? And the Turkish left-wing terrorists? They murdered Israel Consul Eilrom, so there is a score to settle, but shall we begin to operate in Turkey, a relatively friendly country.

Lebanon itself is a different matter; they are neighbours with whom we have long had close and practical dealings. There is still hope that pressure will cause Beirut to shut down the facilities they have granted the terrorist groups in the past. One would have expected to hear more from the left-wing speakers on how best to counteract Ha'bah-style propaganda among the leftists of the world and to prevent them from being able to recruit these against Israel.

Mr. Uri Avneri (Ha'olam Hazeh) declared with pathos that he had been trying to do just this, but he has clearly not been at all successful. Single-minded Mr. Toufik Toubi (New Communists) had added his protest against the Lod murders belatedly, and, single-minded, as he is, declared that they had besmirched the red flag.

Mr. Arzi (Alignment-Mapam) said the terrorists had harmed their own movement. That may be so, but it would be unwise to assume that the method will therefore be abandoned.

Mr. Begin (Herut) had opened the debate in an unusually measured tone, but it is difficult to accept his argument that this is

"once again" a matter of Jews being killed because they are Jews. Hitler had Jews killed because they were Jews, in the pursuit of an insane, obsessive racist cult. The Japanese who murdered Puerto Rican Catholic pilgrims at Lod were surely not in the least concerned with racialism. They pursue a crazy vision of world revolution in which they do not hesitate to murder their fellow conspirators for infringing the least rules of the sect. It has remained for President Sadat Neft Inquiry Commission. The most obvious and logical item was legal aid for needy accused, which totalled only IL66,000 in the past year. For one thing, such people do not get top lawyers. It is only one step from there to inquire why top lawyers should have been engaged for the In-

quiry. (One answer is that this was necessary after Mr. Motti Friedman, the former manager of Netivei Neft, engaged an expensive lawyer to assist him in the inquiry, which nevertheless resulted in his resignation. He also paid the lawyer, Mr. Yaacov Salomon, a lump sum of IL300,000 in advance, apparently on the understanding that whatever sum was later awarded to Mr. Salomon as lawyer's fees should go back to Mr. Friedman. Justice Minister Shapira, or rather the director general of his ministry, Mr. Zvi Turie, is being blamed for being too generous in the calculation of fees, and for adding substantial "overtime" to a flat daily fee of IL700 for each lawyer, for a period of 60 days, plus generous expenses. This is apparently what wealthy corporations would expect to pay.)

The speakers complained, in effect, that Israel is not a wealthy

previously unexpected change. This was because it was due to a profound disagreement within the Labour party itself. A mere dispute with the opposition could never have the same effect, except in the unlikely event of a part of the coalition crossing the lines. It was almost absurdly easy for speakers to list all the things Israel points could have been better spent than on the four law firms who appeared in the Netivei Neft Inquiry Commission. The most obvious and logical item was legal aid for needy accused, which totalled only IL66,000 in the past year. For one thing, such people do not get top lawyers. It is only one step from there to inquire why top lawyers should have been engaged for the In-

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N.R.P.'s Hammer: seeming fantasies of an international Jewish underground.



Gahal's Begin: difficult to accept his "once again" argument. (Rubinger)

corporation and cannot afford such fees. The Cabinet, accustomed to even larger figures, apparently accepted Mr. Shapira's proposal without paying much attention. Mr. Shapira, not at all crestfallen, admitted in his opening remarks in the Knesset that it had been a mistake to award such high fees over a period of almost two months, and that some kind of ceiling should have been set.

Mr. A. Ankorian (Labour) flinched reluctantly that the fee came to IL2,600 a day, which he said was IL120 an hour, though this presumes a 20-hour day. Mr. Ben Meir (N.R.P.) observed that the government was out of touch with the public. Mr. Arzi (Alignment-Mapam) said the high fees were a sign of the materialism that has overtaken Israel.

The question that hung over the debate was whether the Minister of Justice could possibly agree to amend the Judicial Inquiries Law so as to reduce the award after the event. In view of the fact that Mr. Shapira had originally refused the suggestion that there be an official inquiry into the claims of corruption and mismanagement at Netivei Neft, and had agreed only when Mrs. Meir was under pressure from members of the public to hold an inquiry, he could not well let himself be forced into a second formal disavowal of his position. The situation was saved by the announcement of the lawyers that they would waive the fee.

It is doubtful whether the public should be happy with the *deus ex machina* provided by the learned lawyers who waived their fees. Mr. Salomon went on the evening radio newsweek to announce that he was doing so owing to the unprecedented fratricidal accusations that had been heard, but would refund the equivalent amount to Mr. Friedman so that the latter will not be the loser. This was, presumably, so that the other lawyers, who were not paid by their clients, could have no grievance against him. Yet why should four law firms, all making good money, be willing to save the Justice Minister and the government further embarrassment? They obviously can not be offered any kind of privileged treatment on the next occasion, because that would be improper. That means the Ministry will be morally indebted to them, and this again is not satisfactory.

May be important However, public opinion won out, and that may be immensely important. Public opinion has also been demanding the head, or at least, the resignation of Mr. Shapira, but our ministers do not resign in crises of this kind, because that would be generally accepted as an admission of failure. In any case it is more true on this occasion than on some others that the entire cabinet was aware of Mr. Shapira's action. Thus they were all equally guilty of failing to realize that the Netivei Neft business has undermined public confidence and that the public, and therefore the Knesset members, would examine anything to do with the inquiry with all the picturesque seven eyes of the Hebrew phrase. Actually, Mr. Shapira has recently been working on a scheme to break the monopoly of a few law firms and chartered accountants who earn excessive sums from government companies and the army.

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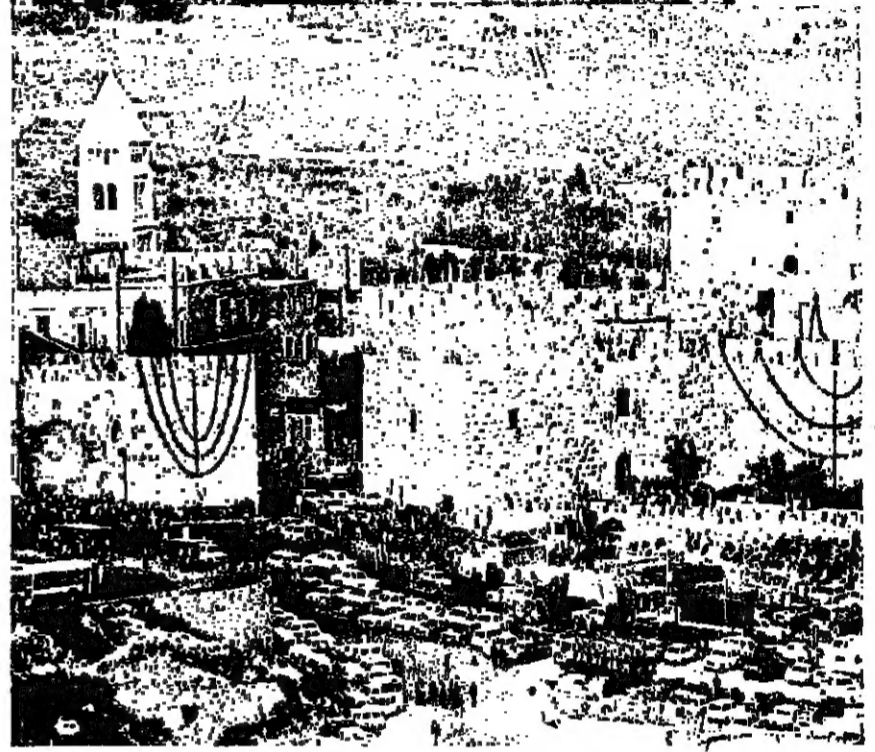
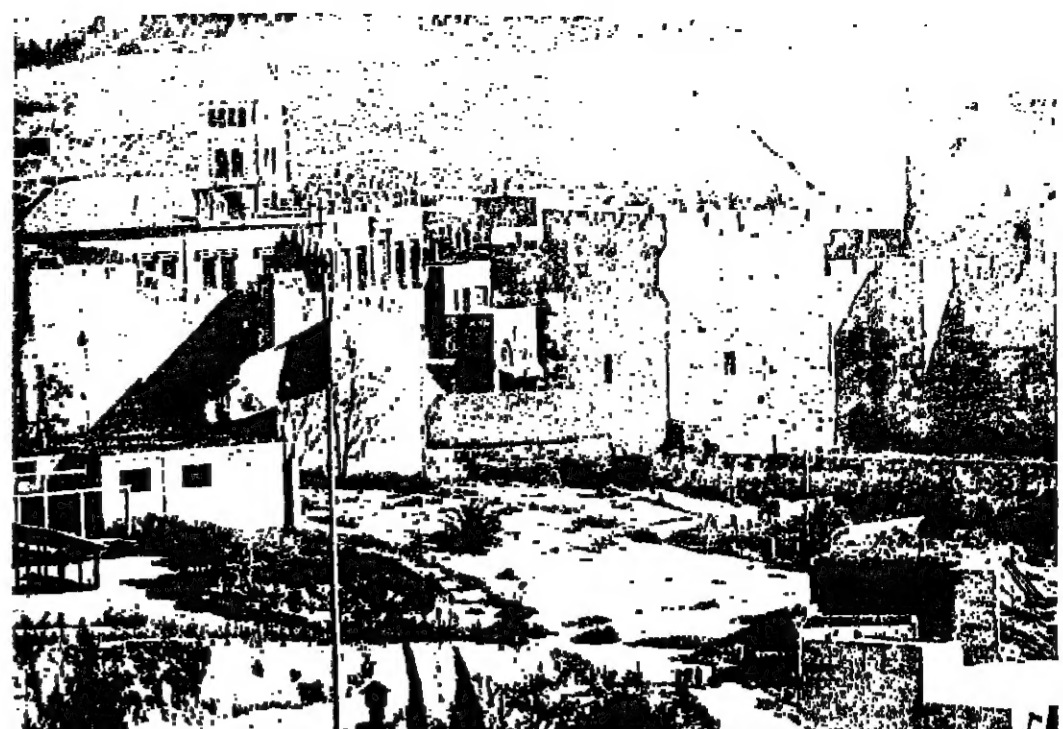
WHAT A DIFFERENCE FIVE YEARS CAN MAKE



Jerusalem has changed a great deal in the five years since the Six Day War. To see just how much, photographer DAVID RUBINGER went around the city, and brought back a series of views of places which he had photographed before June, 1967. Here are the results.



Jaffa Gate: Pro-War photo above shows sniper wall blocking the break in the city wall through which Kaiser Wilhelm entered the Old City in the first decade of this century. Jordanian machinegun position was in tower at upper right. Photo was taken from the King David Hotel, over the French Consulate in West Jerusalem, whose flag appears on right-hand side of photo. The photograph at right was taken on Independence Day, 1972.



Sniper's corner. The corner of King David and Ha'emak streets was a dangerous spot for Jerusalemites before the war. The intersection was on a direct line with a sniper's nest in David's Tower. In photo above, children peer out before leaving the shelter of a building; at right, in photo taken this week, tourists and local residents stroll along a peaceful street.

(Upper left) Canadian U.N. officer escorts Israeli and Jordanian sanitation workers as they put out poisoned meat along border in Abu Tor as part of an anti-rabies campaign. Israel part of the divided city is at right. In photo above, children play at the same spot.



MUSRARA. U.N. Mixed Armistice Commission investigates shooting (above) on spot where a new road (below) has been built in the former no-man's-land.



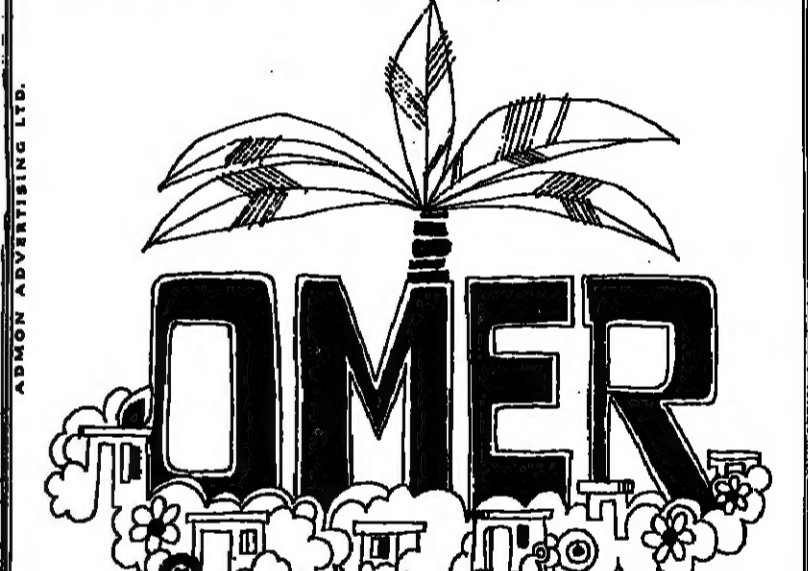
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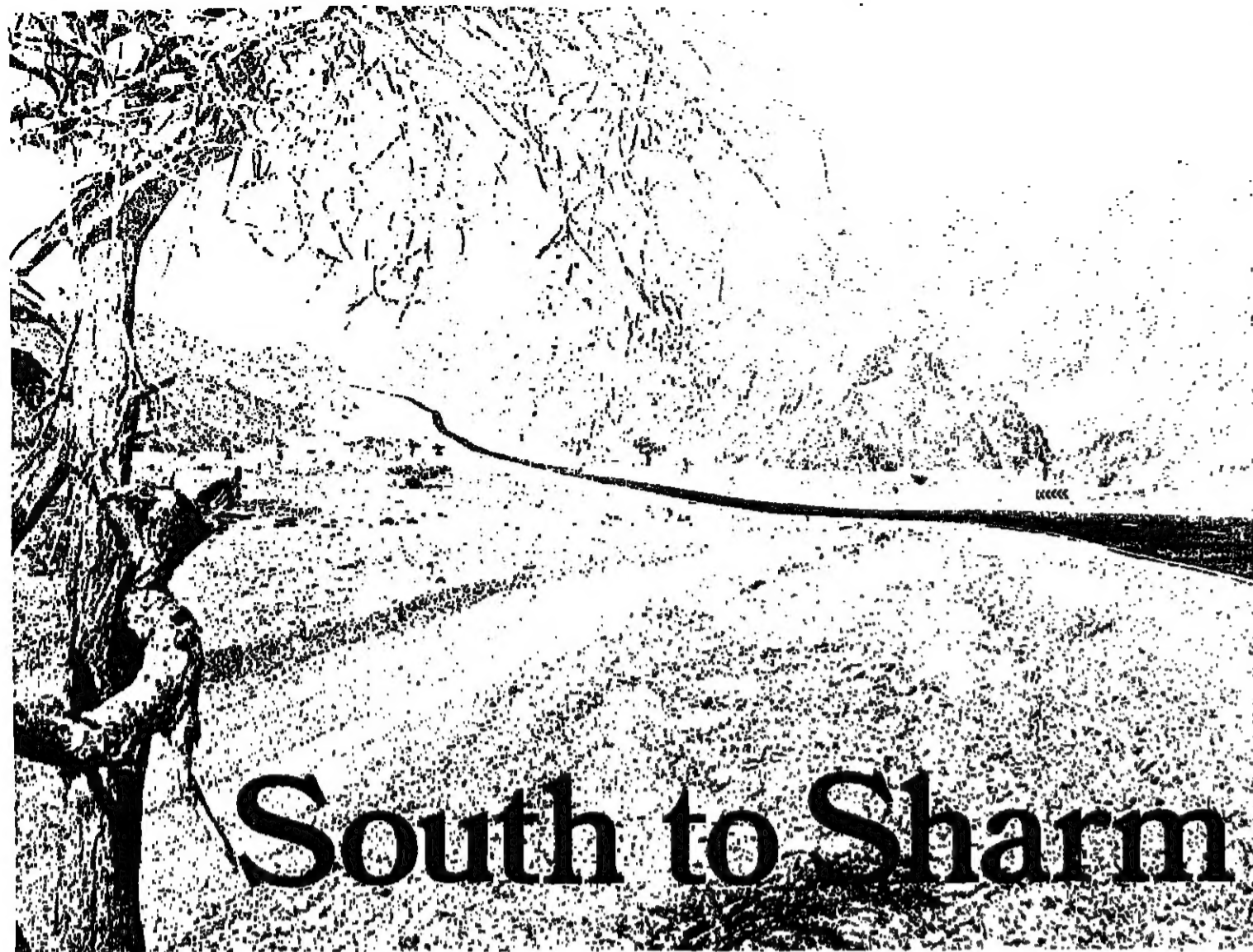
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South to Sharm

The new eastern Sinai road runs for 245 kms. between Eilat and Sharm. (Rubinger)

Plans to develop tourism facilities concentrate on the Sinai peninsula, where five new resorts have been built up along the road to Sharm e-Sheikh. George Leonof reports on a tour with tourism officials.

THE Sinai peninsula has scored top berth in the Government's plans for development of tourism. Here, approved projects can expect the Tourist Ministry's participation of up to 66 per cent of investment — 20 per cent as a grant, the rest in long-term loans at 8 per cent.

Sinai was spared by the axe which fell recently on other regions of the country in the Ministry's reappraised investment priorities, in which loans for traditional tourist centres were whittled down in a bid to encourage greater dispersion of tourism to other regions. Even Eilat, the excursionist's gateway to Sinai, suffered in the process.

Completion of the 245-km. highway hugging Sinai's eastern shore from Eilat to Sharm e-Sheikh has helped overcome the twin blights of the desert — the problems of transport and water. Two airfields, Sde Ophira at Ras Nasrani and the smaller strip at St. Catherine's monastery, have brought the triangular wasteland's inverted apex to within 90 minutes of Tel Aviv. Small desalination plants and underground natural reservoirs provide water to supply modest tourist needs at the few permanent resorts, and there are plans to develop both sources. But it is nowhere enough to care for the thousands of

campers and excursionists expected this summer to spread over the 250 km. of almost unbroken coral-bedded beach along the Gulf of Eilat.

The trip by road can now be made in effortless stages, with the knowledge that overnight comfort is available in at least two points along the way for those who care to stand and stare. Petrol stations are spaced at approximately 70-km. intervals at Nuweiba, Dahab and Sharm.

Five permanent resorts now span this stretch of coast across the gulf from the ancient land of Midian, now Saudi. Two of them, at Nuweiba and Dahab, are settlements founded by a handful of young people determined to make agriculture and fishing — to a large extent augmented by catering to tourists — a paying proposition. Tourism, in fact, is likely to provide the mainstay in the foreseeable future, and Deputy Tourist Minister Yehuda Shaari, accompanying a press tour of the area last week, stressed that tourism was at present the peninsula's only promising economic prospect besides oil.

Settlement of the eastern coastal area can come about only through the development of the tourist industry, he said.

Five holiday resorts are to

be built up in the first phase of the Ministry's blueprint for eastern Sinai. Eight kilometres south of Eilat, just across the Green Line that formerly marked the border with Egypt, is Taba, a wide crescent bay with palm clusters along a broad expanse of sand. Better known as "Nelson Village," it is the movietown of the south, easily accessible yet sufficiently authentic to have provided desert background for a number of films. Here, an enterprising Israeli, Rudi Nelson, pitched a large tent said to have one belonged to King Abdullah of Jordan, shaded a few wooden frames with palm-leaves, and arranged to bring in water and ice from Eilat — providing the first elementary services for excursionists south of Eilat.

Tourist Ministry plans for Taba call for the development of 400 dunams. Mr. Shaari said that, within a matter of weeks, tenders are to be issued for the erection of various types of pre-fabs at the two- and three-star levels, totalling some 2,000 beds. Other tenders will concern the infrastructure, including water and power supply, and a drainage system. Last winter's heavy rainfall pointed up the need to assure that the massive runoff from the nearby mountains does not flood the area. Talks are already under way with the Eilat town council for the extension of a water pipe to the site.

At Nuweiba, 65 km. to the south, the new settlement of Neviot provides the first modern conveniences for the southward bound traveller. Founded a year ago by young people from veteran settlements assisted by the Jewish Agency, it has become a pilot project for the new type of holiday village destined for the Sinai, to include various levels of accommodation, from camping site to hotel.

The three young *Yeshivot* moshav (sons of moshav members) led by Meir Brun, now director of Neviot, found three huts which housed the road-builders on the spot when they came to size up the possibilities in May last year. Four others joined up before construction started three months later. There was neither water nor electricity on the spot, but most of the workers remained for another half a year.

Today Neviot offers 40 double rooms, each air-conditioned and tastefully furnished in trim wooden structures set among palms, with a similarly endowed dining hall seating 100. Large angular-roofed sheds provide shelter from the sun on the broad beach (temperature 28-32 degrees C.) some 100 metres away, approached by paved pathways. The rooms have no private toilet facilities, but these are to be installed.

Neviot's largest stake is in tourism, but young farmers are cultivating 50 dunams of land, and would enlarge the area but for lack of water. Only one of three wells in the vicinity is being exploited, yielding 1,200 cubic metres a day, but they are certain more will be found.

Meir proudly announced that Neviot has already marketed its first vegetables — cucumbers, which yielded four tons per dunam compared to the Arava's record of 2½ tons. Tomatoes and melons are also being grown, and the Agriculture Ministry has proposed they experiment with tropical fruit such as pineapple.

Fishing prospects are superb, he says, though this is still in the experimental stage in quest of the richer fishing grounds. Marine research is said to have listed more than 800 species of fish in the Gulf of Eilat. Manpower

is not yet a problem for the resort, now numbering 16 with four children, who are assisted by volunteers and employ local Beduin.

But the summer months may pose a problem. An hour by bus daily bus from Eilat, and with its own airstrip for light planes, Neviot was the focus of thousands of campers and other excursionists during Passover and Shavuot. They are booked solid for July and August. Per diem rates: IL6 for bed and full three meals a day, or IL23 breakfast only, with later meals at IL12.

A second 200-room self-service restaurant is in the final stages of construction, due to open by early July. Neviot also operates the petrol station, arranged town in the region — including to Eilat, a Beduin encampment, and is to open a skindiving club, Dizahav, just south of the Beduin village of Dahab, situated on one of the most beautiful full lagoons along the coast, 6 km. off the highway to Sharm, and facing one of the largest coral reefs in the gulf. Founded last August as a moshav by a group from Kiryat Mada'at, it has 24 members, 10 children, no water for agriculture but enough for unexciting guests. The founders still live in tents, with an old Eilat



Dining room at Neve Midbar in Sharm is an inflated balloon in which air pressure must be constantly maintained. (Rubinger)



The Fjord, a short drive south of Eilat on the new road. (Werner Braun)



Trim, air-conditioned huts at Neviot—the pilot resort project in Sinai. (Leonof)

(Continued from page 10)

coach for a clubroom, and can today accommodate 20 to 30 persons in similar style (at IL12 the night) besides providing a site and basic facilities for campers with their own equipment.

The first 12 double-bed prefabricated bungalows are on order, with a total of 22 planned for the first stage, and plans ready to boost accommodation to over 200 beds. Dizahav (Aramale for golden) which draws its name from the glistening quartz of its fine-grained sand, is concentrating chiefly on tourism. Besides offering a pleasant stop-over to onward travellers — there is already a sheltered restaurant, showers, changing rooms and drinking water, and one of the most alluring beaches to be found anywhere in Israel.

Plans are to exploit this natural asset to the full. A Swiss group is cooperating in setting up a skindiving club, with motorboating, sailing boats and kayaks an added lure for aqua-sportsmen.

Dizahav already operates a garage, with a towing service, and, like Neviot, a petrol station. Also like its prototype to the north, it provides excursions — including one to its Beduin neighbours and another to St. Catherine's, Shlomo Ram, the director is certain the moshav can make capital from the fact that, at 75 km. distance from the monastery and Mount Sinai, it constitutes the nearest settlement to the famed site.

Here too are plans for a fishing and fish-breeding industry based on the Nuweiba area, but this is to be tackled after the arrival of a new group of more than 50 young settlers now being prepared.

The further south, the more intense and apparent the development of Sinai, Sharm e-Sheikh, today Ophira, and the neighbouring bay of Marsa el-Bit, now Naama, bustle with road and house construction. At Sharm there are no permanent residents, but there is a constant workforce of more than 300 persons engaged in building and main-

tenance of services, it is the site of the local authority and an information centre, a police point, clinic, first-aid station and a bank. It is the communications centre for the region, and operates a desalination plant supplying water for local needs. Its one hotel, the Moshav, can put up 120 persons in its 55 rooms at rates ranging from IL20 for just bed, and even a large surplus of candidates, but none is ready to come with family unless assured of decent housing.

The first sophisticated project in the area has already been built in the adjoining bay. Thirty multi-faceted fibreglass polygons on the edge of Naama Bay opened last week as the first phase of a modern, air-conditioned holiday village of Neot Ophir. The gaily-coloured bungalows are roomy, beautifully appointed and abundantly lighted, located within a 100 metres of deep blue resort-shaped bay rich in coral formations and tropical fish, with a narrow opening to the sea. All this for IL40 bed and breakfast, and IL90 full board, with a IL10 discount per person for double occupancy.

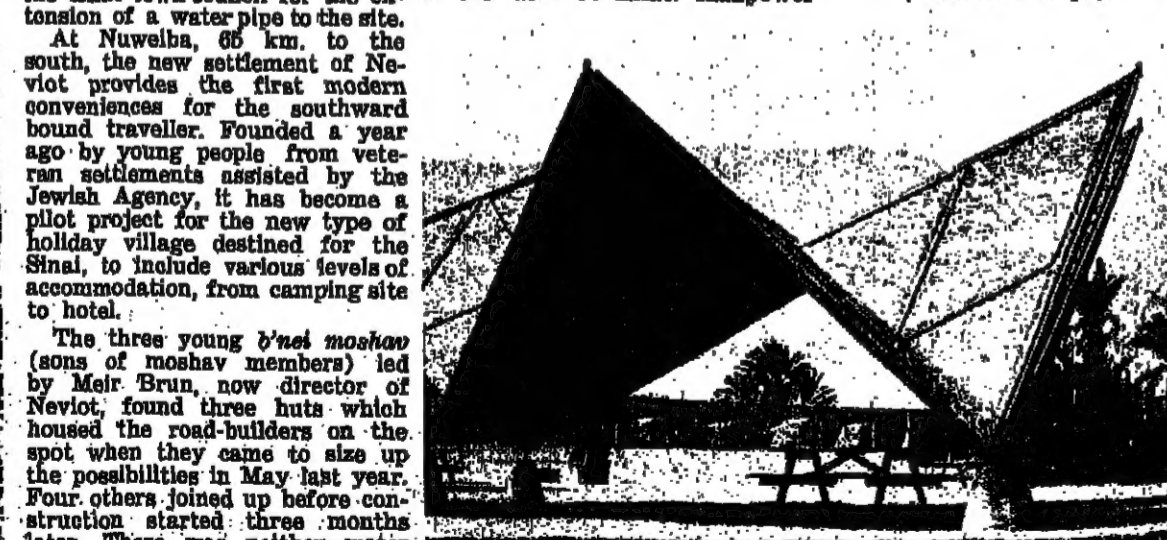
The wonder of suddenly coming upon this splurge of colour and warmth in the desert is subsequently matched by the amazement that in the great expanse of sand it

should have been necessary to build the igloos less than a metre apart. Double-walled, insulated as they are, the bungalows are neither meant to be soundproof, nor are they. It is not necessarily a disadvantage but here, too, as so often in urban life, much depends on your neighbours. The solitary Beduin must with puzzlement wonder at the strange ways of the Jews who cross 250 km. of lonely desert to build for themselves something resembling a beehive.

But the bungalows are destined primarily for tourists starved for sunshine in Northern Europe and as an alternative to the North African resorts to which they flee the cold. At Neot Ophir, now building its main phase — a 75-room, three-storey hotel behind the bungalows, they will find besides abundant sunshine and warm sands, good food, and not whose temperature is matched by the amazement that winter ranges from 19 to 22 degrees Centigrade.



'Nelson's Village' at Taba. The sign warns that there is no life-guard. (Rubinger)



Beach shelter at Dizahav, with camping site seen in background. (Leonof)

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LAST week we dealt with the dates of ripening of the five fruits which are part of the seven agricultural products "which are the glory of the Land of Israel." As it happens there is a reference in the Haftara of this Sabbath to the harvest of wheat, one of the two grains which make up the seven, and it is therefore fitting to round off the picture.

The other grain is, of course, barley. It is of course, well established that the barley harvest begins on Pessah with the cutting of the Omer, and, from the historical point of view, it is the period of the Story of Ruth, where, not only are we told that she arrived with her mother-in-law, Naomi, "at the beginning of the barley harvest" (1.22) but that she remained with the harvesters of Boaz "until the barley harvest was ended, and the wheat harvest" (2.23), and this is one of the reasons which determines the reading of this lovely pastoral idyll on Shavuot, when that harvest takes place.

Other mentions

That "wheat harvest" is mentioned in two other places in the Bible. The first is in connection with the finding of the manna by Reuven, which took place "on the day of the wheat harvest" (Gen. 30.14) and the second is in the Haftara of tomorrow where Samuel the prophet vehemently remonstrates with the people for what he considers a disloyalty and lack of faith in God for demanding the appointment of a king. He calls upon divine aid to prove that his accusation is justified. "Now therefore stand still and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today? I will call upon the Lord that he may send thunder and rain, and he shall know and see that your wickedness is great" (I Sam. 12.16/17) and so it was.

It is obvious that the whole

point of this incident is that normally thunder and rain are unknown at the period of the wheat harvest, as in fact we know from the cessation of the prayer for rain on the First Day of Pessah, and in point of fact the Jerusalem Targum to the incident with Reuven, with that desire to pinpoint dates which are only given

generally in the text, — which we saw last week with their spelling out the date of the departure of the spies on Sivan 27, — adds "in the month of Sivan."

This raises an interesting halachic point. The occasion of Samuel's remonstrance was formally to institute the monarchy of Saul which had already been in-

augurated *de facto* in Mizpa. According to the Mishna (Rosh Hashana 1.1) we are informed that the year of the reign of a Jewish king is reckoned from Nissan 1, that is, a king who ascends the throne in Adar is regarded as entering his second year the next month. One might therefore have assumed that this derived from the enthronement of the first king. But not only is the 1st of Nissan too early for the wheat harvest, but thunder and rain then would be no unusual phenomenon. And interestingly enough the Talmud derives this date of the commencement of the reign of Jewish kings from Solomon (RH 2b) who, of course, later than Saul,

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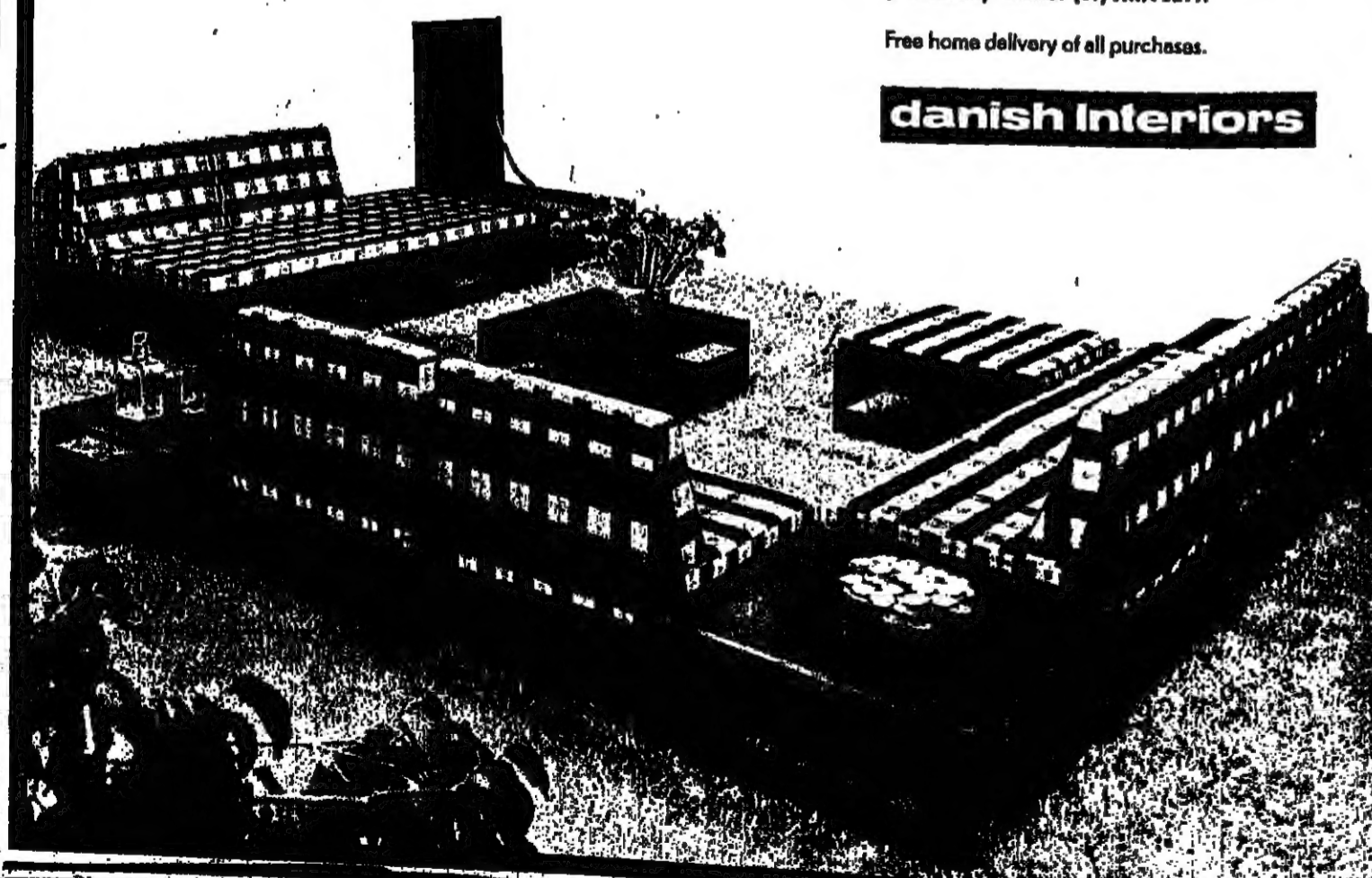
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THE JERUSALEM POST MAGAZINE

FRIDAY, JUNE 9, 1972

In the Knesset debate this week on the Lod massacre, speakers underlined the danger represented by the cooperation of leftist groups in Japan, Turkey, the U.S., and other countries with Dr. George Habash's P.F.L.P. Much has now been published here and abroad about this connection, from which The Post compiled this account.

THE use of Japanese "suicide" killers in the massacre at Lod last week surprised all the world — but not Japanese university students. For throughout Japan's colleges last year, a film had been shown quite freely. Called "Declaration of World War," it had been produced together by the Popular Front for the Liberation of Palestine and the Japanese Red Army Group (Sekigunha), a Trotskyist group of some 300 youths believing in international revolution as the only means of achieving radical change at home.

Cooperation between the young Japanese radicals and the Popular Front has been going on for about two years. Kozo Okamoto, 24, the only survivor of the three airport terrorists, has told his investigators.

Only a week before the shootings, the P.F.L.P. newspaper "Al Hadaf" (The Goal) published several articles praising the revolutionary fervor of the new generation of Japanese.

Early in 1970, it is reported, a P.F.L.P. officer using the pseudonym "Abu Ali," probably the Front's spokesman, Bassam Tawfik Sherif, paid a visit to Tokyo. Bassam is the husband of Leila Khaled.

One of those who took part in the making of the film, "Declaration of World War," was a nurse, Fusato Shigenobu, now aged 25, who has been living in the Lebanon since last autumn, working in a refugee hospital and channeling 300,000 yen a month from the Red Army in Japan to support the P.F.L.P. Miss Shigenobu is thought to be the mysterious "Miss June" who acted as liaison officer between the Japanese extremists and the Popular Front.

She was married to Tekishi Uku-deira, one of the two assailants who were killed in the massacre.

Through the film, the P.F.L.P. recruited several young Japanese for training at their camps in Lebanon. Japanese authorities fear that there may be as many as 16 other young Japanese extremists in the Middle East.

KOZO Okamoto left Japan on February 29, after arranging a year's leave of absence from his university. He told his retired schoolmaster father that he planned to travel to Europe.

The police traced Kozo to Canada, Rome, and then to Beirut, where they lost him. Okamoto and the two other young Japanese changed their identities, Okamoto to Daisuke Namba, a notorious figure of Japanese history who tried to assassinate the present Emperor Hirohito in 1923. His companions were Ken Toryo (in reality Yasuyuki Yasuda, an architecture student at Kyoto University) and Tekishi Uku-deira, a former student of electronics who is said to have been associated with Leila Khaled in Beirut — apart from Miss Shigenobu whom he is said to have married — and who bore the name Jiro Sigosaki on his false passport.

In Beirut, the three received training in light automatic weapons and handgrenades. Under their false names, the three arrived in Rome (probably by train from Switzerland) at 1 a.m. on Friday, May 23. They checked in at the Anglo-American Hotel not far from the Piazza di Spagna. The next morning, two of them went to the American Express office while one stayed in the room. Over the next four days one of them always stayed on guard over their three fibre-glass suitcases.

On Saturday, May 27, they asked the hall porter at the hotel where they could book airline tickets. He took them to a nearby travel agent where they bought three tickets, Rome-Tel Aviv-Tokyo on the Air France flight leaving on May 30.

They checked out of the hotel at noon and took a taxi to the Scalligera Pension in the Via Nazionale, where they took a double and single room. (The pension is in an area frequented by Arabs. Signs in the pension are in several languages, including Arabic.)

On Tuesday, they left the pension and took a taxi at 5 p.m. They checked in at Leonardo da Vinci airport some 40 minutes later. The three suitcases were not opened or checked in any way. The men went through the detector at Gate 9 and were passed.

UNHOLY ALLIANCES

lution. Fourteen of the original 28 had been killed by their friends for such "reasons" as wearing makeup or having sexual relations.

Red Army members have explained their links with the Popular Front as having sprung from an attraction to the Front's "ideological purity." Similarly, several of the ring-leaders in the mountain slayings attempted to justify them as an effort to "purify" their motives so that they would be worthy to lead the revolution which would in due course overthrow the government.

The Japanese are not the only non-Arabs who have been used for operations by the P.F.L.P. An elderly French couple, Pierre and Edith Bourguiliter, was recruited to smuggle detonation devices into Israel in April last year. Three young women who were to use the explosions to blow up 12 hotels — two Moroccan sisters and a German-born French girl — were arrested as they arrived at Lod.

Last September, a Peruvian girl, "Della," and a Dutch girl, "Yvett," were duped by Arab boyfriends into carrying suitcases full of explosives on El Al jets flying to Israel.

And a year ago, the Israeli tanker "Coral Sea" in the Red Sea was rocketed by three men whom the Front claimed were members. The Front sent messages asking for the men's identity to be concealed when they landed in South Yemen after the bazooka attack, as they could then be used for another operation. This week, the English "Sunday Telegraph" reported that the three were American Negroes.

Recently there has been trouble in the Front. George Habash, the Christian Palestinian doctor who first organized the Front, was opposed for reelection as secretary for the first time — largely because he had opposed further hijackings. Dr. Wadl Haddad, a Palestinian

who had organized the hijacking of the Lufthansa jumbo jet to Aden in February, began to play a more active role as chief of operations. Habash had a heart attack and spent a month in hospital, and the new policy of "indiscriminate terror" was launched.

Haddad's objectives are to spread "the worldwide revolution," and it is because of this that he could enlist the help of the Japanese and many others.

A few weeks ago, a congress was held in Algiers at which the Front entered into an alliance with the Spanish Basque separatists.

Other "friends" of the Front are the Turkish People's Liberation Army which was responsible for the murder of Israeli Consul-General Ephraim Elrom, the Eritrean Liberation Front, the Weathermen in America and dozens of other extremist groups.

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JERUSALEM of YORE



A unit of Austrian soldiers marches up towards the Old City's Zion Gate during World War I.

By Rebecca Shenburg

TRAVEL to Jerusalem 60 years ago was by train from Jaffa, an unforgettable experience. The narrow, winding railway trail ran between rocks which rose up to obscure the sky at some points and which you could touch by stretching your arm out of the coach window. The arrival at the station with your first sight of Jerusalem, the Tower of David, the City Walls, Mount Zion, and the people in their exotic, picturesque garb, made you fall at once under the spell and charm of Jerusalem.

Streets bore no names, houses no numbers, but quarters and suburbs were named after some notables (this was outside the Old City). Often when looking for someone, the address given was something like: near the big stone at the corner, back of the cobbler's, behind the windmill... but one generally could find the house if one was persistent enough. The Bezalel Art School, now in the centre of town, could not be reached easily in 1913, what with mud and sleet during the rainy season.

The new Yishuv was a small community consisting of teachers, semi-students, a few doctors, artists,

musicians. The news of a fresh arrival spread like wildfire. The summer of 1913 brought all kinds of people to Jerusalem, among them several cranks: vegetarians, naturalists, dress-reformers demanding (and demonstrating) lighter garb for the hot climate, missionaries in all fields, messiahs and other idealists who came to the new old country to promote their creeds. You could tell how long people had been in the country by the clothes they wore. The longer they stay, the more worn out and shabby their clothes. It was not considered necessary to replace worn out articles; the worst-dressed—the more veteran the wearer. For women in the summer, a simple linen dress, straw hat with blue or green veil, white shoes or sandals, was quite in order, although some elegant Sephardic ladies even ordered straight from Paris, out of the catalogues of "Printemps" or "Louvre." It seems to me now, got must have been of a special sort, made only "pour ces dames de Jérusalem."

The furniture in Jerusalem at that time was minimal. The standard flat was of two rooms, one called the "lougan" (I still haven't discovered the etymology of the word), a combined bed-sitting-dining-room,

the other, a "couina" (presumably from the French "cuisine" or the Spanish "cugina"), an outdoor cubicle of corrugated iron containing an earthen hearth for coals, which served as a kitchen.

Petrol tins and orange cases were disguised as furniture, the former covered with chintz, serving as chairs, the latter upholstered with straw mattresses and covered by some Damascus cloth, serving as sofa and bed. Windows were curtained by the same Damascus hangings, in keeping with the sofa. There were sometimes some imported rocking chairs and Vienna furniture, but this was for the élite.

The town's meeting place and amusement hall, was the Beit Haman, serving as coffee house, club, lecture hall for V.I.P.s, combined refreshments consisted of weak Russian tea served in glasses, with lemon and sugar (no milk), dealt out from a huge samovar. There was a Bier Halle (Feig's), where the older people could get a mug of genuine beer and the younger generation a somewhat warm ice-cream. Shop-windows were covered by a thick layer of dust, so the kind of goods sold within remained a secret. Shopkeepers liked their ease and were not very eager to get up and serve a customer.

Language war

The most modern and fashionable quarter was then Zichron Moshe. This is where the Esra—the German Hilfsverein—and the Hebrew schools waged war over the language of tuition. A teacher who remained on the German side was often called "Boged"—traitor. Schoolchildren threw stones at the Esra School windows to show what they thought of the Germans.

A year later, World War I broke out and the Turks joined in with Germany, Turkish and German uniforms began to be seen in the streets of Jerusalem. The Jewish youth founded the Red Crescent, Jewish doctors volunteered to train nurses. I can remember a tea given in honour of the nurses by the Turkish officers, in the Russian compound. There was music and the young Turks entertained us in French and German. It was quite different from what we imagined the Turks to be. People began to buy and wear fezzes.

Jerusalem in the winter of 1914-15 meant exile and flight to Egypt. We left for Egypt and after four years there returned to Jerusalem with new hopes and new conceptions. Even the old Yishuv took part in the new life, and the town was enlivened by fights between vari-



Austrian Jewish officers and soldiers at the Walling Wall. (Photos: Archive-Rubinger)

ous factions. There was still no partisan press, only one newspaper taking on the aspect of a big city, and aiding out a scant living, so pamphlets, lampoons, and posters were stuck on walls, doors, and windows, each party denouncing the other. The posters were written in Hebrew and English. These posters made us feel terribly ashamed, until we saw that all other communities in Jerusalem: Copts, Roman Catholics and the Moslem population, were also continuously abusing each other for all they were worth. However, little by little Jerusalem took on the aspect of a big city, cultured and interested in arts and science. The Music School was founded and developed. Golintia founded the Hebrew Opera, a dramatic party denouncing the other, and the "Kumkum," a satirical vaudeville show (the precursor of the "Matate") kept us amused. Silk stockings and fashionable apparel, perms and décolletés, lipstick and blood-red fingernails made their appearance. Is this the Jerusalem of yore, Jerusalem the Golden, Jerusalem of my dreams?

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SCHIZOPHRENIA AMONG THE WOMEN'S MAGAZINES

NEW YORK (Ofns). — "Ladies' Home Journal." But soon the "Journal" — probably the most conventional of the seven — was publishing a whole section by the feminists, had changed the tone of many of its articles and had hired the consumer advocate Ralph Nader to write a monthly article on the subject of his choice. Typical of the new Nader columns was one on how women get cheated on pensions because they usually live longer than men.

Male chauvinist

A recent issue of the "Journal" carried an article on how much pay a housewife is worth (more than she gets) and advises readers to tackle their husbands on the subject: "If he's an incorrigible male chauvinist who wouldn't be caught dead with a wet rag in his hand, then the new balance must be achieved financially... If he won't lighten your load, he should pay you what you're worth."

The same magazine publishes an explicit description of the functions of the female organs, taking the mystery out of gynaecology, plus advice on dealing with unscrupulous door-to-door salesmen.

These are sandwiched between the familiar style of article on "Can this Marriage be Saved?" (the answer is always yes), "What to Do about a Six Year Old Who Still Wets His Bed" and "How to Make More (or Less) of Your Bottom." (Which reminds me of a beauty editor I knew 20 years ago who believed that all her unmarried readers were fast-cheated virgins suffering from acne

in the spring, suburban in August, splotchy skin in autumn and chapped faces in winter, and wrote accordingly. Her conviction lingers on.)

Even so, a lot of the taboos have been broken these past two years. The mass market magazines no longer shy away from adultery, venereal disease and homosexuality. Margaret Mead, the anthropologist, conducts an advice column in "Redbook" where she has frankly discussed, among other topics, incest. Medical men now tell women readers that it may be healthy to masturbate. The current issue of "Cosmopolitan," aimed at a young, sophisticated readership, has a long article on lesbianism which examines "the urge that drives a girl into the embrace of another woman." It avers that "more women than you'd suspect have had one or more episodes of lesbian lovemaking in their lives" and goes on to describe some of them.

Suburban morality

The old suburban morality is rapidly disappearing from women's magazines. Right no longer triumphs at the end of every piece of fiction. The stereotype "other woman" in short stories has ceased to be the tough careerist, threatening the marital peace of a sweet little girl who stays at home, baking brownies and prettifying the chintz slip-covers. The heroine may now be somebody's mistress or a victim of rape. "All things considered, she had made a perfect rape victim" — how can the reader resist reading on?

Some of the changes are self-consciously experimental. The latest "Redbook" has a beauty article entitled "How a Working Woman Finds Time to Look Great." It reveals the cosmetic secrets of a 24-year-old career girl in Cincinnati — techniques which can be copied by any reader. Only the drawings and mention of a "natural style" for her "lightly textured hair" reveal that the subject is black. The same issue faces up to the problem of white parents passing on their racial prejudices to children and, self-consciously again, spells black with a capital "B" and white with a small "w".

Politics have at last found their way into the women's magazines, and there is much more practical advice than there used to be on carpentry, plumbing, income tax and

American women's magazines are having trouble striking a balance between their usual diet of knitting, cookery, fashion and make-up and the "world of thought and ideas" demanded by the women militants. Although they do not know where they are going — it is a long way from the kitchen sink, according to OFNS correspondent JOYCE EGGINTON.

money management. Women politicians are replacing film stars as popular subjects of feature articles. Betty Friedan's face, warts and all, is often photographed alongside her monthly women's lib article in "McCall's."

Nine years ago in her book "The Feminine Mystique" (which continues to be the bible of the liberation movement) Mrs. (or Ms, as she prefers to be known) Friedan lambasted America's popular women's magazines. Pickled, ironically, it now seems, upon "McCall's" she stated: "The world that emerges from this big, pretty magazine is young and frivolous, almost child-like; fluffy and feminine; passive; gaily content in a world of bedroom and kitchen, sex, babies and home. The magazine surely does not leave out sex; the only passion, the only pursuit, the only goal a woman is permitted is the pursuit of a man."

"It is crammed full of food, clothing, cosmetics, furniture and the physical bodies of young women, but where is the world of thought and ideas, the life of the mind and spirit?"

Today Ms. Friedan does not have to look quite so hard. Aside from her own column about life in the

liberation movement, the latest "McCall's" contains an interview with Senator Edmund Muskie entitled "Men Are Still Not Committed to Women's Rights," an article on the design of day care centres and a page of practical advice on how to unclog drains.

But like other popular women's magazines, "McCall's" is anthropomorphic. It still goes for gossipy tonde features about Jacqueline Onassis' alleged insistence upon a separate bedroom and Princess Anne's alleged arrogance. And all the journals still sprinkle their pages with recipes, beauty and fashion, as though they think in the backwaters of love if the editorial policy becomes too radically feminist.

The real feminist magazines exist on another plane. Catering to a small, highly intelligent readership of feminists, the various tracts of the movement and the new magazine "The" are too erudite and often too physical bodies of young women, to appeal to the masses. What is happening in the popular mobbies is, therefore, highly significant. Although they themselves do not yet appear to know exactly where they are going, it is a long way from the kitchen sink.



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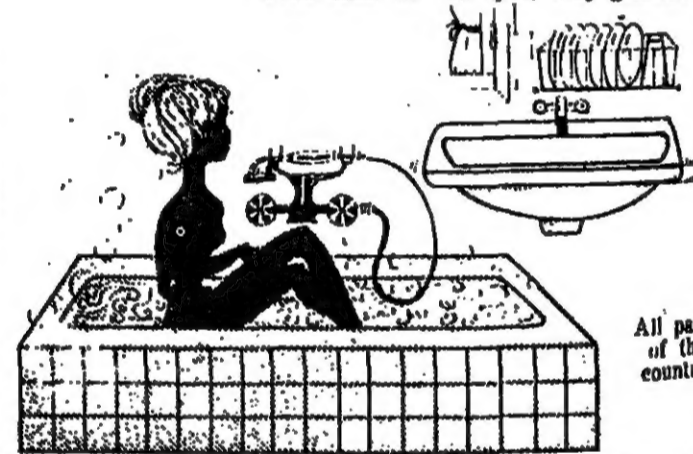


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STANDING behind a middle-aged couple at the ticket office of the bus station, I become aware that unless something is done to break the impasse we are all going to miss the bus. They appear to speak only French and will not accept tickets to Haifa unless they are assured that they do not have to change. The ticket vendor tries them in English, and I think, Russian, but French is what they speak and as they are getting more and more excited and the queue more and more vociferous, I summon up from the depth of my memory enough French to quieten their fears and lead them to the bus.

Monsieur is recognizable from a thousand descriptions — by English novelists: rotund, gray now that his fears have been allayed, fiercely mustached and very voluble. His wife, however, has nothing of the chic Parisienne about her, being so plump as to be almost spherical and her miniskirt reveals more of her chubby knees and thighs than I consider discreet in anyone over 13.

They are evidently a devoted pair for on our way to the bus, in between telling me a long story about their luggage, they pat and caress each other, which would not normally disturb me except as an example of behaviour unsuitable to people of their age and figures, but that their demonstrations take place across my person, they having established themselves firmly on each side of me. Monsieur bobs up and down about the level of my shoulder, firmly clutching my elbow and Madame somewhat further down has her fat beringed finger woven into the straps of my handbag.

Their baggage, piled up at the stage, is as they maintained, truly formidable. Nothing large, but at least 20 small carriers and packages which, even when they are both loaded with a joyful, leave enough for passengers to fall over. The driver, believing they are my responsibility, adjures me to tell

them to remove the obstructions which I can only do by taking a pile on to my own knee.

The fact that we are not sitting together by no means inhibits the affectionate exchanges between the couple, into which, with true Gaelic gallantry Monsieur includes me. Madame, who is sitting across from me and two seats down reproaches her husband in piercing tones because he forgot her good morning kiss without which she cannot begin the day. He is all apologies and promises to repair this grave omission later with embellishments.

By way of compensation he nibbles my ear from the back and tells me long stories of which I understand no more than a phrase here and there, my French being of a strictly practical order, mainly confined to establishing the whereabouts of the gardener's aunt. I stare straight ahead trying to pretend I am alone. From the grins around me I note that a great many people understand more French than I had imagined, no doubt much more than I do.

At Acre, I prevent them with difficulty from getting off, trying to explain that "direct" does not mean "as the crow flies" — a metaphor I regret having embarked upon. Monsieur now comes to sit beside me and eulogizes the rest of the journey by squeezing my arm and patting my cheek. It is a fine thing, he declares, to cause a little anxiety in a wife, even one of 35 years standing.

There are quite a number of my co-citizens on the bus and I would like to indicate to them that these people are total strangers to me, but can think of no way short of making a scene which would be even worse, but as we slide in to Haifa, in a meticulously planned move, I slide out and slope off before they realize we have arrived. If they want any more help, they can ask a policeman.



Mrs. Charlotte Jacobson (far right), chairman of the Hadassah Medical Programme, attends the opening of the hospital's new centre for the computerization of medical records. She is seen with (from left to right): the director of the computer centre, Mr. Joseph Alon, director of the Hadassah Medical Programme, Professor Kalman J. Mann, the donors of the centre, Mr. and Mrs. Paul Frankford of Larchmont, New York, and Mrs. Faye Schenk, National President of Hadassah. (Braun)

Jewish Agency tackles problems of aliya

By Susan Bellos

IN unsuccessful aliya, 50 per cent are cases where the wife and children have not been properly absorbed, and this generally means problems with schooling," said Mrs. Charlotte Jacobson, newly elected chairman of the American Executive of the World Zionist Organization, in an interview recently.

Mrs. Jacobson is well known in Israel as former President of Hadassah but on this visit she has been attending meetings at the Jewish Agency in her new capacity. They have been concerned with topics like aliya, absorption and youth problems. "We're falling off with the 30-40 age group," Mrs. Jacobson said rather anxiously. "We have the youth and people in their fifties, but the people in the middle seem to be lost."

However, Mrs. Jacobson emphasized that immigration from the U.S. and Canada is still strong and steady. "Perhaps there is less enthusiasm in the U.S. about aliya than there was after the Six Day War," Mrs. Jacobson admitted, "but disenchantment is much too strong a word." There is perhaps a bit of resentment and a "feeling that Israel wants aliya but not olim."

She thinks that the absorption of immigrants has improved, especially since a social worker has been plac-

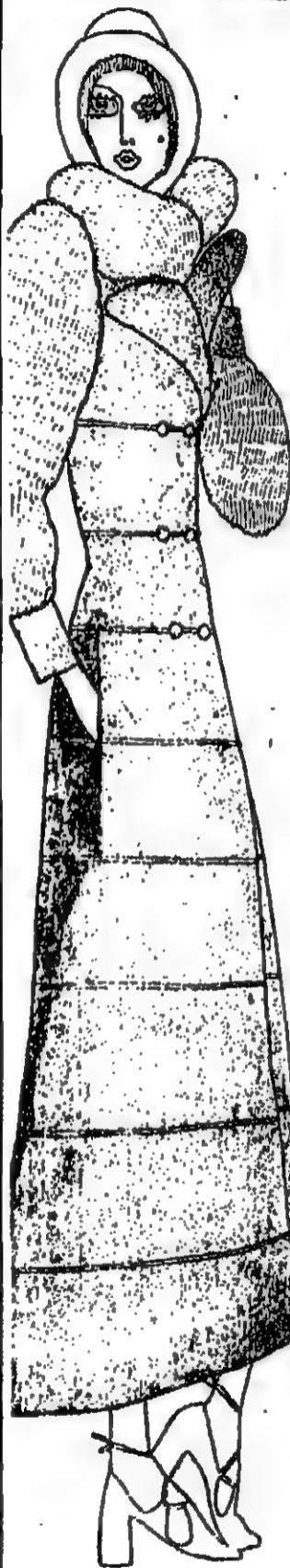
ed in every Absorption Centre. She emphasized, however, that what bothers new immigrants more than anything is not so much housing, though this is very important, but how their children manage in school. She added that in every school a special teacher must be delegated with the responsibility of helping new immigrant children to fit in.

Mrs. Jacobson was part of the Hadassah delegation which stalked out of last January's Zionist Congress after a resolution had been passed demanding that all Zionist leaders immigrate to Israel after two successive terms of office. (This would have affected, incidentally, the whole Hadassah leadership of the past ten years). The Hadassah delegates were eventually pacified when this resolution was declared unconstitutional, but Mrs. Jacobson declared, almost six months after the event, that "the dust still hasn't settled and we're still angry." Hadassah very much resented being put in a position "as if we are against aliya, which is one of our basic principles."

As far as she could see, her work as an American Zionist lay now in "reassuring potential immigrants that they really are welcome and needed in Israel." People who want to come here must not think that, just because there is a large aliya from the U.S.S.R., Americans and Canadians aren't needed, she said.

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SHALOSH NOVELLOT שלישי (Three Novellas) by Yitzhak Orpaz. Sifriyat Poalim, 240 pp.

Reviewed by Miriam Arad

MOST people take life for granted with life meaning something like this:

"What do you do every day?" "I eat..." "What else?" "I eat, I eat..."



Yitzhak Orpaz — the core of silence.

This dialogue is taken, with some deletions, from 'A Narrow Step,' the first novella in this volume and the only new one of the three.

The first imperative is to deny doubt, refuse to admit the existence of questions.

Any nagging doubt that may still remain is wiped in the bud by the order with which Yeruhim fences himself in.

Nevertheless, the system is not foolproof: a core of unease, the seed of upheaval, remains and may catch one unaware.

Suddenly, like a door shutting before its time, like a call coming from an unforeseen direction, like a walking tower suddenly collapsing on the stairs.

So far so good, and Orpaz is very good, indeed, at revealing the menace that lurks beneath all this methodical, mechanical, bourgeois stugness.

So far so good, indeed, at revealing the menace that lurks beneath all this methodical, mechanical, bourgeois stugness.

Where the tumbleweed blows Wouk seems buffeted by winds of history

THE WINDS OF WAR by Herman Wouk. London, Collins, 806 pp. £2.60.

Reviewed by Eliezer Yellin



Herman Wouk — a message for all free peoples.

HERMAN Wouk set upon the monumental task of constructing an Everyman's history of World War II in the grand sweep of Tolstoy's 'War and Peace'.

'Winds of War' is a sort of literary 'You Are There' — conveying Lead-Lean planes, riding with the Royal Air Force on a bombing mission to Berlin.

Wouk's purpose in all this over-dramatized history is to show "... industrialized armed force, how it came to haunt us and how it was that men of good will gave — and still give — their lives to it."

Wouk has dedicated 'Winds of War' to his sons with the single word "Zachor" — Remember — Hebrew.

"Neither of you seems to understand that these are murderers, murderers," a clergyman, the Reverend Glenville, declares: "I'm not willing to believe that. I know the German people. They have had a cruel, unjust system imposed upon them, and one day they'll throw it off."

The Unseen Force

Wouk sees the winds of history moved by the Unseen Force and man buffeted by the winds, blown like tumbleweed, subject to forces beyond his control.



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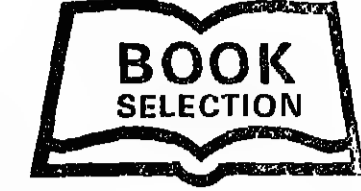
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מספר המגזין

THE SOUTH-SLAV JEWS

THE HISTORY OF YUGOSLAV JEWS: Vol. I, From Ancient Times to the End of the Nineteenth Century, by Yakir Eventov. Edited by Zvi Rotem, Tel Aviv, Hitahtud Olci Yugoslavim, 432 pp. with summaries in English and Serbo-Croat and illustrations.

Reviewed by Zvi Loker

THIS volume, the first of a "History of the Jews in the Southern Slav Lands," is a labour of love stretching over several years, during which time the author, former editor of the Zagreb Zionist weekly "Zidov" (The Jew), collected, read and checked documents, books and newspapers, assisted by the Jewish Historical Museum and the Federation of Jewish Communities in Belgrade. The result is worthy of the effort invested, and a long-standing gap in Jewish historiography is thus being filled. Solomon Rosanes' "Divrei Yisrael Betogarma" covers only the Ottoman period, and, although still valuable (and quoted several times by Yakir Eventov), is in many parts dated.

Quite apart from its importance for specialists, this volume provides interesting reading for laymen. There is, for instance, the story behind a second-century C.E. inscription by a "father of the synagogue," a certain Tiberius Polycharnos, who donated money for the construction of what we would nowadays call a synagogue-centre, near Bitola-Monastir, in Yugoslav Macedonia. The benefactor, in his Greek inscription, warns against changing the purpose of the synagogue, threatening trespassers with a fine to be paid "to the Patriarch in Jerusalem." Alas, the synagogue was indeed transformed into a church but the so-called "Polycharnos columns" remain — at the Belgrade National Museum — to tell the story of early Jewish existence and philanthropy in the South Balkans.

A Graeco-Roman tombstone found at Benkovac, on the slopes of Mt. Velebit in Dalmatia, bears the name

of a Hellenistic Jew, "Aurelius Dionysius, Jew of Tiberias, 50 years, father of three sons."

The medieval era brings to light not only Byzantine persecutions, but also the presence of Jewish farmers in Tsar Stephen Dushans' short-lived Serb-Macedonian empire.

Of particular interest is the Jewish contribution to the cultural life of the city-state of Dubrovnik (Ragusa) on the Adriatic Sea. There were, for example, the Latin poet Didacus Pyrrhus, physicians Aharon Cohen and Amatus Lusitanus. At Split, the construction of the first port and transit store, on the sea lane between Ottoman territories and Western Europe, was entirely due to the initiative and perseverance of a certain Rodriguez, Jew or Marrano, who obtained Venetian support for his concept of a "lazaretto" there. His deed has recently been hailed by Yugoslav historians of Dalmatia.

Civil rights

The book also contains descriptions of the Jewish struggle for civil rights in Croatia, Bosnia, Serbia and Slovenia, a region which had a well-organized community with famous teachers till the early-18th-century expulsion order.

Interestingly, among the precursors of modern Croatian separatist nationalism — a most topical theme these days — there were two Jewish lawyers: Heinrich Moses (alias Einzovitch) and Joshua Frank, whose name served as a banner and rallying cry for the Croatian extremists between the two world wars. Eventov gives their biographies and socio-political background in detail.

The book is rich in material on all the regions now comprising the Yugoslav Federation, including geographical and general historical sections. Some episodes are characteristic of the Jewish fate in the Diaspora — blood libels, discriminations and expulsions. Others deal with the considerable Jewish contribution to Yugoslav civilization as well as with internal conflicts between the Orthodox and Reform (Neolog) communities, the Shabbat Zvi movement, the birthpangs of Zionism etc.

Among the book's notably few shortcomings are the rather simplistic dismissal of the Shabbat Zvi and Reform movements, and the somewhat schematic or too summary treatment of the policies and attitudes of the ruling powers, particularly of the Ottoman Sultans and

Viziers, the Serbian princes and ministers, and Croatian nationalist leaders. The rivalries and conflicts between Jewish graders and their Serbian and Croatian counterparts are not sufficiently gone into, so that a more thorough socio-economic perspective is lacking.

However, these are minor deficiencies in an otherwise scholarly and enjoyable volume, which deserves a wide readership. The smooth Hebrew style, the attractive captions and sub-titles, and the fine, appropriately placed maps attest the excellent editing of that veteran Jewish publicist in Croatian and Hebrew, Zvi Rotem. Altogether, this book is recommended to all those interested in historical literature.

Zvi Loker is Director of the President's Bureau.



Amatus Lusitanus — 1485-1560, Portuguese Marrano physician who spent part of his life in Yugoslavia.

Ellie Melman designed the chilling set of a mental home for Binot production of Ken Kesey's "One Flew Over the Cuckoo's Nest."

ONE FLEW OVER THE CUCKOO'S NEST by Dale Wasserman based on his novel by Ken Kesey, at Binot. Translated by Dan Almagor, directed by Leo Sankowich, stage design by Ellie Melman.

WE are so proud of humanity's advances in medicine and the understanding of the psyche, we are all such experts in psychology and psychiatry, we recall with horror the days when mental patients were treated like criminals, kept in dungeons until they rotted. So here comes Ken Kesey and tells us to wipe that smug expression off our faces, because little has changed. Under the thin veneer of science and humanitarianism the present-day mental hospital is a seething inferno in which unfortunate souls are victims of sadistic nurses, ignorant, brutal orderlies, and ineffectual doctors.

In "One Flew Over the Cuckoo's Nest," Nurse Ratched runs her domain like a smiling concentration camp commandant. She does not really believe that those men under her authority will ever get better; in fact she wouldn't want them to get better, for the present situation suits her fine. This idyll is disturbed by the appearance of McMurphy, a petty gambler and brawler who bamboozles the judge into sending him into a mental home instead of to jail, and he immediately proceeds to upset Nurse Ratched's carefully constructed order. An enemy of all authority, McMurphy manages to rally all the other inmates around him and challenges the nurse to an open confrontation. The nurse, having all the cards in her hands, naturally wins, to wreak a horrible vengeance on her

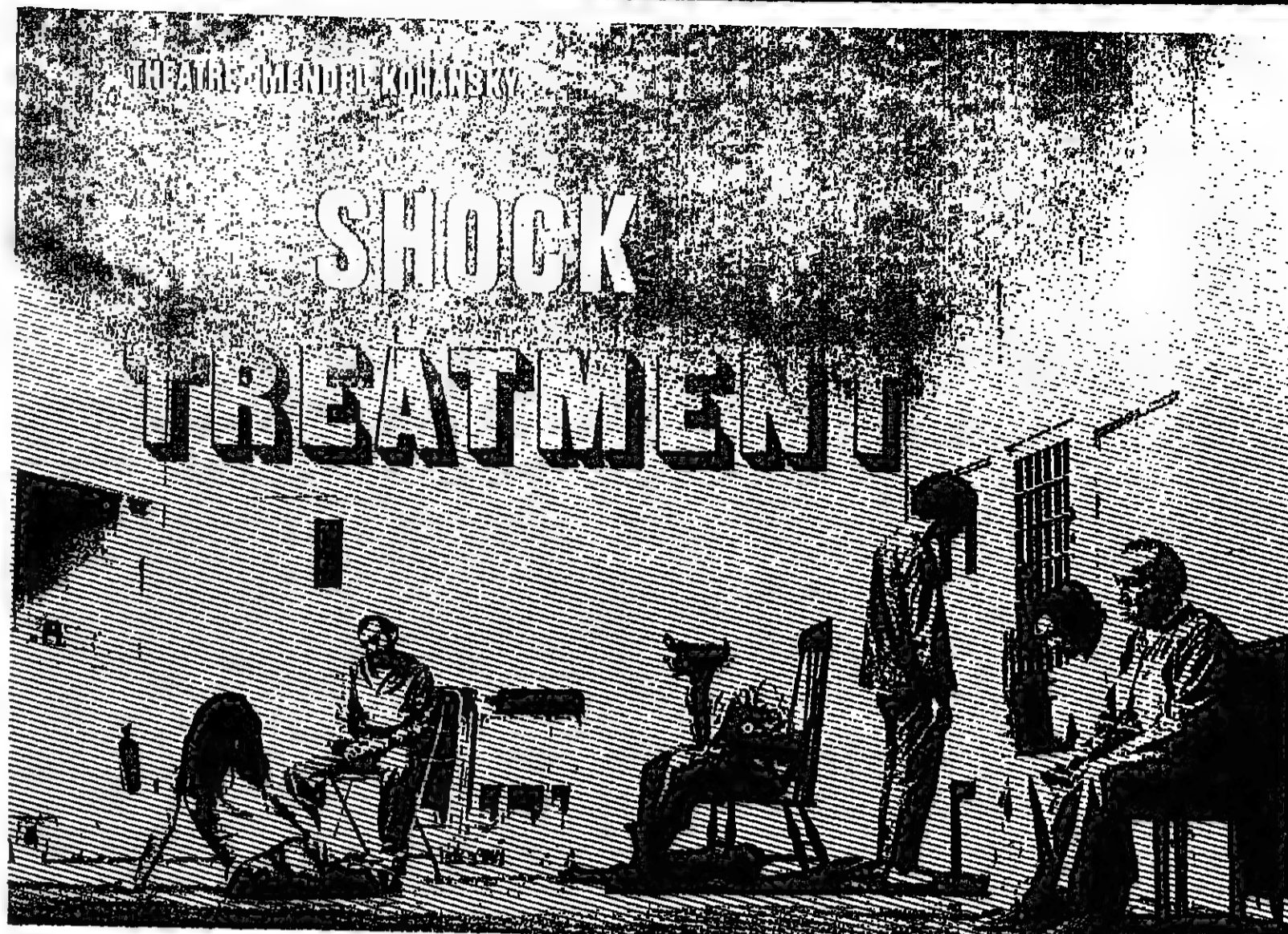
adversary. The Kesey-Wasserman play is probably exaggerated in many points, but it is still an effective shocker. Moreover, it is greatly effective as theatre. The play has minor weak spots — the dime-store psychology with the sternal domineering mother, the dragging in of the American-Indian question which belongs to another play — but the dramatic structure

is tight, the characters are real and clearly delineated, the tension constantly rises until the shock of the denouement. Leo Sankowich, who directed the original Broadway production, has created a powerful dynamic, exciting production which at frequent moments keeps the viewer at the edge of his seat.

In the centre of the show is Tuvia Tavi as McMurphy,

an actor of enormous vitality, a bombshell which explodes with his first entrance and keeps the show constantly exploding with his animal vitality. A handsome young man of overwhelming virility, he is ideally cast in the part. Edna Fiedel as Nurse Ratched gives a competent performance, but misses many chances to impart some depth to the role, like showing the physical at-

traction she feels for her enemy. In the other parts, Yossi Pollack is pathetically attractive as the giant Big Chief, the Indian; Shimon Lev-Ari is wholly convincing as the intellectual of the group and old-timer Zisha Gold provides the comic relief. The set by Etti Melman is effective in its chilling sterility and Dan Almagor's translation is fluent.



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NO STORY-TELLERS

A THOUSAND AND ONE NIGHTS play by Dan Almagor and Michael Alfréds, at Binot Lyric by Dan Almagor, directed by Michael Alfréds, music by Yossi Mar Haim, lighting by Benzion Mizul.

WHEN I left the theatre after attending A Thousand and One Nights, I was surprised to see that the hour was merely 10:45, which meant that the show lasted less than the standard time. And there I thought that I had been sitting in the theatre for hours and hours. Sochava-zado who kept her husband from beheading her by telling him all those lovely stories without endings and leaving him off-hanging until the next night, must have been much more effective than Messrs. Almagor and Alfréds. I wouldn't guarantee their survival had their lives depended on the stories told in the show.

It seems, first of all, that the editors of the show were unfortunate in their choice of tales out of that immense treasure (a recently published Hebrew edition by the late Prof. J.J. Rivlin fills 83 volumes) which certainly must contain stories more suitable for stage presentation. I also found the literary rendition uninspired, with a contrived Oriental flavour (every beautiful maiden or swain invariably has a face "like the moon in its fullness"), and a bewilderment which also seems contrived in its preoccupation with the male member.

The main fault, however, of

the show is its static quality, only rarely relieved by action. Director Alfréds, who last year did wonders with his acrobatic "Mandrakola" at the Hafa Theatre, here created a show which ponderously lurches along, relying mostly on speech. This fault is compounded by the fact that most of the members of the cast don't know how to tell a story.

Something to cheer for

HAGOEL translated from Feter Torson's ZIGGER-ZAGGER by Yehudit Levy, adapted by Yehudit Levy and Hayim Meron, directed by Helen Knut-Hausen songs by Mattie Grimbaum and Yehudit Levy, set by Terry Jacobs. Performed by the Jerusalem Community Theatre.

THE Jerusalem Community Theatre which, let us all hope, will become a permanent part of the Capital's scene, gave a performance of the play Zigger Zaggar by Peter Torson, translated from the English by Yehudit Levy and thoroughly adapted to the local scene by the translator and Haim Meron. The production was directed by Helen Knut-Hausen who, I understand, is together with the designer Terry Jacobs, the founder of the institution. The performers were all amateurs. The most attractive feature of the performance I saw was the total absence of separation between stage and audience. The boys and girls on the stage looked and acted exactly like the kids in the Khan hall; and there were moments when there was as much acting in the hall as on the stage, where much of the action consisted of cheering the group's favourite team. There were even moments when members of the cast got off the stage to mix with the audience, and then the unity was complete.

The action of the play takes place against the background of a suburb whose youthful inhabitants have an overriding passion in their lives — loyalty to the Haguel soccer team. The hero of the musical play is a bad-good boy growing up without a father, with a whorish mother, encountering the obtuseness of grown-ups wherever he goes, whatever he tries to do. The story is told with humour and a charming simplicity, the boy in the lead part and all the other performers are refreshingly un-selfconscious and clearly enjoy what they are doing. In the frequent cheering scenes, I felt like jumping off my seat and cheering all those responsible for the new venture, and then regretting that I am too old for that.



Naomi Becker and Duda Elharar in scene from Binot production of 'A Thousand and One Nights.'

FRIDAY, JUNE 9, 1972

THE JERUSALEM POST MAGAZINE

PAGE TWENTY-NINE

The Bernstein Mass

LEONARD Bernstein's "Three Intermezzi from his 'Mass'" conducted by him in a recent Israel Philharmonic series, a recital by a Japanese organist in a German church in Jerusalem's Old City attended by a predominantly Jewish audience and several reviews and letters from readers relevant to the subject of ecumenism in music have prompted me to dedicate another column to this subject.

"I've always wanted to compose a service of one sort or another, and I toyed with ecumenical services that would combine elements from various religions and sects, of ancient or tribal beliefs, but it never all came together in my mind until Jacqueline Onassis asked me to write a piece dedicated to her late husband." This is how Bernstein explains the origins of the "Mass," which was written for the opening of the Kennedy Center in Washington, D.C. last autumn. The work is described as "a theatre piece for singers, players and dancers;" it incorporates the liturgy of the Roman Mass, with additional texts by Stephen Schwartz and Bernstein.

To quote Malcolm Rayment (in the April 1972 issue of "Records and Recordings"): "Personally I see the work as a Broadway musical, not only because much of the music is strongly reminiscent of 'West Side Story' but because its mixture of idioms so obviously requires a visual drama if the whole is to have any semblance of unity. This visual side is also necessary to compensate for the banality of so much of the score... Some have hailed 'Mass' and others have been unconvinced. My own feeling is that the basic idea is let down by the music, and especially by the sentimental numbers and the synthetic results which Bernstein attempts to conjure up folk and popular idioms on the other hand, one has to admire the vitality that underlines much of the score, even if this leads to using the Latin text as a mere peg on which to hang notes."


Our most recent ecumenical experience was the organ recital given by Mrs. Kazuko Kimura Ishida at the Church of the Redeemer in the Old City last Saturday night. The audience, filling the church to capacity, were sitting enraptured by the lovely sounds of a Suite by Louis-Nicolas Clerambault, when the recorded call of a muezzin, relayed at full blast from a neighbouring minaret, entered into competition with the organ. After some hesitation, Mrs. Ishida decided to carry on, and the mixture of French Baroque music and Islamic declaration sounded rather like some of the pieces we are subjected to at the Israel Festival.

Thanks to a reader in Haifa, I am able to quote from the "German Tribune," of Hamburg, a musical report which Peter Danneberg wrote originally in "Die Welt." "And in Kiel, too, at the most recent Philharmonic Concert, Hans Zender tried an experiment that was highly dangerous, but came off. In the middle of a performance of the Matthew Passion he inserted Arnold Schoenberg's 'A Survivor from Warsaw' — another attempt to get right to the heart of the Passion. The connecting link between the two works was that the Christ of the Passion and the narrator of the Schoenberg work were sung by the same performer. The Schoenberg work deals with the suffering of the Jews in the Warsaw Ghetto and their journey to death in Auschwitz. Zender achieved what he intended by linking up the Bach Passion music and the shrill accusations of Schoenberg. When the Schoenberg passage is over we hear the Passion with different ears."

And, just in time for the fifth anniversary of the Six Day War, a lady from Jerusalem wrote the following:

"In June '67, I bought a record of Bach's Magnificat. In D Major, with Leonard Bernstein conducting the N.Y. Philharmonic and Jeanne Tourel among the singers. The record sleeve gave the New Testament reference for this song of rejoicing by Mary over the visitation of the angel. Looking it up in the Revised Version, I found that the text is nothing but a patchwork of verses from the Old Testament — and an intellectually and aesthetically absurd pastiche at that. But Bach's music, with a divine and amazing energy, expresses exactly what the sources — joyful praise to the Lord of Hosts for Israel's victory over her enemies.

"This may seem to some of the readers of your column arrogant, chauvinistic, and untrue to Bach's intentions, but it is what the Magnificat meant to me in June '67. Every age and every individual enjoys the art and music of the past in their own way. If a Jewish musician feels uncomfortable playing 'Christian' music, let him not play it. And let those who dislike hearing Jewish musicians playing Church music refrain from listening."



Marks & Spencer Ltd

Another record year
Sales: £463,022,000. Profits: £53,766,000

The 46th Annual General Meeting of the Company was held at The Dorchester Hotel, Park Lane, London, W.1. on Tuesday, 6th June, 1972. The following are extracts from the statement by Mr. J. Edward Steff, Chairman:

The late Lord Steff: an Appreciation
Lord Steff, our President, passed away on 14th February, 1972. He was, with the late Lord Marks, joint architect of our business. He was a man of great charm who was loved and admired by a very large number of people, beyond the confines of our offices and stores and, indeed, beyond the shores of this country. His major contribution was in conceiving the idea and developing in practice the close and harmonious relationship between Marks and Spencer and its manufacturers. With his experience of textiles Lord Steff laid the foundations for the Marks and Spencer clothing business.

The Year's Results
I am pleased to announce that our sales and profits have once again reached new records. Our gross sales have increased by £46,302,000 to £463,022,000 compared with £416,685,000 last year. In comparing these figures, it should be borne in mind that last year comprised 53 trading weeks against 52 in this year. Of the total, store sales amounted to £453,460,000 and export sales to £9,562,000.

Our total profit for the year before tax has increased from £50,115,000 to £53,766,000. From this must be deducted Corporation Tax amounting to £19,350,000, leaving the sum of £34,416,000 available for distribution. The Directors recommend a final dividend of 211 per cent, making a total distribution for the year of 311 per cent. Last year the dividend was the equivalent of 298 per cent calculated on the Share Capital as increased by the scrip issue made in August. Profits have been reached after charging £1,270,000 representing the cost of exceptional price reductions in April and July last year which we introduced immediately in response to the reduction of Purchase Tax rates and to the halving of Selective Employment Tax.

99% British Goods
It has been the policy of our business for nearly half a century to purchase as much of our merchandise as possible from British suppliers. We shall maintain this policy as long as we can obtain from our home based manufacturers goods of the right qualities in attractive styles and at competitive prices. The volume of demand which we generate in our stores provides employment for a large number of people throughout the United Kingdom. This is an important consideration at a time when many people are being the hardship and indignity of being out of work, through no fault of their own.

Store Development
In the current financial year we have added 250,000 sq. ft. of selling space. We have built three new stores—in Basildon, Boreham and a much enlarged store in Southport on a new site. Furthermore, extensive development plans have already been made covering several years ahead and involving the expenditure of nearly £20,000,000 per annum. It is noteworthy that this year we did not need any additional finance for our capital development and are self-financing for some years to come. A desirable feature in many of our new developments is the building, by the property developer, of the traffic-free precinct and adequate public car parks for customers. There is a pressing national need to improve and preserve the existing centres in towns which have developed over the years along with commercial, business, cultural and other social activities. Haphazard shopping centre development out of town must not be allowed to cause urban decay in town centres and add to the erosion of green belts or agricultural land.

"St. Michael" Clothing
During the last financial year our clothing sales, which include our footwear and household textiles departments, have grown by £29,044,000 to £265,899,000. The increasingly fashion-conscious customer—and this goes now for men as well as women—demands a much faster rate of change in colours and styles, calling for a flexible production and distribution system. Our technologists keep abreast of the frequent changes and improvements in the field of raw materials production and it is their task to establish suitable quality standards and performance specifications which enable us to put on our counters the kind and quality of "St. Michael" goods which we believe our public wants.

"St. Michael" Foods
Our food sales this year reached £126,651,000 compared with £109,571,000 last year. We have maintained the impetus in our growth against the background of a difficult year in the food trade. This, we believe, is because of the uncompromisingly high standards of our foods, based on the high grade raw materials we specify and our meticulous control of quality and freshness. Our approach remains highly selective. We have successfully developed new lines of convenience foods and are now experimenting with a small range of specialized frozen foods.

Quality Control
The high and consistent quality of "St. Michael" goods is our primary consideration. The cost of poor quality, in terms of customer dissatisfaction, production, transport, handling and the inconvenience to customers, is very heavy. Together with our suppliers we are working to ensure that quality production and quality control are improved through better methods, better inspection, better training and, above all, through greater awareness and a greater sense of involvement among both management and staff.

Organisation
The knowledge of customers' requirements and their reaction to new lines is the essential information on which our business depends. It is the kind of organisation we aim to be, there is no substitute for the seeing eye, the hearing ear and friendly, personal contact between staff and customers. The sales assistant always remains the most vital link between the Company and the customer.

Exports
Our export sales, which have doubled since the devaluation in 1967, are now approaching £10,000,000. We have been concentrating our business and developing new forms of co-operation with selected retailers abroad. We believe in long-term development based on mutual understanding, encouraged by frequent personal contacts and a common approach to merchandising, administration and human relations. The European Economic Community for us, our suppliers at home and our associates abroad.

Tribute to Manufacturers
I warmly thank our suppliers and their staff for their co-operation and support in the year under review. The unique relationship we enjoy with our manufacturers has been built up over many years of joint effort to extend and improve the range of "St. Michael" merchandise. Our partnership is based on commercial and technical collaboration between independent companies with a common interest and approach to production, management and human relations.

Tribute to Staff
We are convinced that, in a service industry like retailing, good relations with the public depend very largely on good human relations within the business itself, based on job security, personal satisfaction and well-being. We attribute much of the success of our business over the years to our continued efforts to foster good human relations. We like to think of Marks and Spencer—staff, management and Directors alike—as members of a family. This implies a shared feeling of belonging and, arising from it, a sense of obligation. It is in this spirit that we operate a wide range of welfare services in which all, including pensioners, can participate and where they can turn for help with personal problems. I know that you will wish to join me in thanking all our staff in Stores and in Head Office for their devotion and enthusiasm.

TEN YEAR GROWTH

YEAR ENDED 31st MARCH	TURNOVER	PROFIT BEFORE TAX
1972	£463,022,000	£53,766,000
1971*	£416,685,000	£50,115,000
1970*	£380,835,000	£43,705,000
1969	£317,336,000	£38,123,000
1968	£282,306,000	£33,671,000
1967	£255,770,000	£30,668,000
1966*	£238,015,000	£29,818,000
1965*	£218,791,000	£27,606,000
1964	£201,484,000	£24,920,000
1963	£184,878,000	£22,305,000

* (£3 Weeks)

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DANCE NEWS • DORA SOWDEN

Big turnout for Royal dance exams



NEARLY 700 young dancers took their Royal Academy of Dancing (London) examinations in Israel this year — 675 to be exact: the highest number ever. Stella Potter, who came from England to conduct the examinations, held sessions in Jerusalem, Tel Aviv, Hadera, Netanya and Haifa. She ended with special meetings for teachers in Haifa and Tel Aviv, where syllabi were discussed and demonstrated.

Stella Potter spent two days in Greece, holding R.A.D. examinations for the first time there, before coming to Israel. She goes on to Turkey.

Of Israeli candidates she said: "They have obviously worked hard. They are quick in understanding. Though I don't speak

Hebrew they know at once what I want. Their sense of rhythm is very good and there are some very good dancers. I have noticed however, that many have flat intakes. This should be improved. I know that you will wish to join me in thanking all our staff in Stores and in Head Office for their devotion and enthusiasm.

Now she is using her theories in her ballet for Inbal, which she finds "nearest to this attitude to dance" and with "the Oriental quality of modesty."

This is not the first time she has worked for Inbal. After a year in Iran, where she was a teacher at an Iranian folkloric school near the Caspian Sea, she came back to do background research and some of the dances for "My Sister, My Bride."

Stella Potter, left, of the Royal Academy of Dancing (London), examines some Israeli candidates. Next to her Yvonne Norsky of the Israel Branch of the R.A.D.

Hebrew three programmes. John Cranko's "Song of My People..." will be included in the second programme. So will Miral Sharon's "Transition." Rina Sharrett's "Curtains" will come in the third.

"I came to dance late," said Rina Sharrett. "I was a physical educationist, so my interest was in any form of body movement, but it was only when Pearl Primus (the Trinidad-born Negro dancer) came here that I became interested in primitive, especially African, forms of dance and movement."


She went to the U.S. with her husband, Ya'acov and studied not only Negro dance but also classical ballet and its modern adaptations. She accompanied her husband to Russia and there continued her study of ballet and folk dance. She went to Liberia for first-hand contact with African dance and to Brazil to study the blend of Indian, Portuguese and Negro dance. It was there that she became convinced that a specific Israel style could be moulded from many influences.

She explained: "I got personal answers on what makes Negroes move as they do. I don't accept that they have to be born Negro to move like that. It does not depend on race but on cultural outlook — and deep roots in religion."

Now she is using her theories in her ballet for Inbal, which she finds "nearest to this attitude to dance" and with "the Oriental quality of modesty."

ENTHUSIASTIC reviews appeared in the Paris press after the opening performance of the Batsheva Dance Company in the Théâtre-de-la-Ville on May 23 years ago moved to Didcot, where she now has 80 pupils. About her stay here, she said: "I can hardly believe it's me. Here I am among the places I had read and heard about all my life — Paris." The influential "Figaro" pronounced it a great success, illustrating "the best art of the contemporary generation." "France Soir" did not care for the choreography of the ballets but praised the company. "La Parisienne" spoke of the unusual quality of the dancers and described the dancing as "a synthesis of aesthetic and classical discipline."

THE Inbal Dance Theatre will present the premiers of a new ballet, "Nimrod the Hunter," in June. The choreographer is Rina Sharrett, a salira who has




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BON VOYAGE WITH PELTOURS

RADIO FOR MUSIC LOVERS

TODAY: 06.10: "Colloquium Musicae", 19.05: Stuttgart Youth Chamber Orchestra; 20.05: Three Violins Mendelssohn; 21.05: No. 3, 4.30 p.m.: Beethoven's "Symphony No. 3, 4.30 p.m.: Beethoven's "Symphony No. 6, 6.05 p.m.: Respighi's Suite No. 1; Hindemith's Music for Strings and Brass; Haydn's Concerto for Left Hand; Brahms's Symphony No. 2. SATURDAY: 06.10: J.C. Bach: "Lucia Billa" — Quartet; Albinoni's Concerto for Flute and Strings; "Faldiska" (after Pergolesi); 1.45 p.m.: Beethoven's "Sonata for Piano and Violin" (Haydn); Brahms's "Sonata for Piano and Violin" (Haydn); 4.30 p.m.: Beethoven's "Sonata for Piano and Violin" (Haydn); 6.05 p.m.: Beethoven's "Sonata for Piano and Violin" (Haydn); 8.30 p.m.: Brahms's "Symphony Concerto" (Haydn); 10.15 p.m.: Brahms's "Symphony Concerto" (Haydn). SUNDAY: 06.10: Bach: Suite No. 3 (Grieg); Chopin: Concerto No. 1; Stravinsky: "Scherezade"; 1.45 p.m.: Debussy's "Clair de Lune"; 4.30 p.m.: Debussy's "Clair de Lune"; 6.05 p.m.: Debussy's "Clair de Lune"; 8.30 p.m.: Debussy's "Clair de Lune"; 10.15 p.m.: Debussy's "Clair de Lune". MONDAY: 06.10: Prokofiev: "Alexander's Weekly"; 8.30 p.m.: Prokofiev: "Alexander's Weekly"; 10.15 p.m.: Prokofiev: "Alexander's Weekly".

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Tel Aviv Cinemas

Advertisement for Tel Aviv Cinemas featuring 'LE CHAT' and 'WYLLARD'. Includes showtimes and contact information.

Jerusalem Cinemas

Advertisement for Jerusalem Cinemas featuring 'THE GARDEN OF THE FINZI-CONTINI' and 'THE HOT ROCK'. Includes showtimes and contact information.

Haifa Cinemas

Advertisement for Haifa Cinemas featuring 'SANS MOBILE APPARENT' and 'THE HOT BODY'. Includes showtimes and contact information.

Advertisement for 'WILD ROVERS' and 'THE BURGLARS'. Includes showtimes and contact information for various Tel Aviv Cinemas.

Advertisement for 'THE DECAMERON' and 'THE TOUCH'. Includes showtimes and contact information for various Tel Aviv Cinemas.

Advertisement for 'RAMAT GAN CINEMAS' featuring 'SANS MOBILE APPARENT' and 'THE HOT ROCK'. Includes showtimes and contact information.

Jerusalem

Advertisement for 'WILNER OPERETTEN ENSEMBLE' and other theatrical productions in Jerusalem. Includes showtimes and contact information.

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Advertisement for 'SANS MOBILE APPARENT' and other theatrical productions in Haifa. Includes showtimes and contact information.



The POSTER Theatre

Theatrical listings and reviews for 'The POSTER Theatre' in Jerusalem and Haifa, including 'THE GARDEN OF THE FINZI-CONTINI' and 'THE HOT BODY'.

Advertisement for 'TWO HEARTBEATS' featuring Yehuda Barkan. Includes showtimes and contact information.

Forums and Talks

Listings for various forums and talks, including 'WHY WESTERN ALIYA?' and 'THE CITY GANG'.



Additional text and reviews related to the 'Two Heartbeats' advertisement and other theatrical works.